

Heart-to-Heart
Talks

Volume One
1969-70

KIRPAL SINGH

*Dedicated
to the Almighty God
working through all Masters
who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the author imbibed sweet elixir of
Holy Naam - the Word*

Contents

Editors' Preface

Introduction

Talk Number 1

The Master comes for sinners - He lifts them up - Purity is required - This Path is a science - What the Master is - What He does - Master in Athens - Taking on the Karmas of others - Duty and responsibility - Gradation of consciousness in living things - How to become a conscious coworker of the Divine Plan - Story of the man dragged up in meditation - Seed of Naam is never lost - Nature of sin - Love for the Master.

Talk Number 2

Different aspects of prayer - Surrender the highest form of prayer - Aspects of marriage and divorce - Importance of mutual adjustment in marriage - Chastity rather than family planning.

Talk Number 3

How to sit for meditation - Pray and then sit - Develop receptivity - Main purpose is to see God - Don't think of the body - Develop concentration - Advice given to the Master by Baba Sawan Singh - Obey commandments of the Master - Live for others - How to understand the Master - Master's ambitions when young - Master's radiation.

Talk Number 4

Writings of past Masters - *Sar Bachan* - Marriage - One soul in two bodies - Reactions of the past - Reincarnation - Negative Power - The need to become a conscious coworker of the Divine Plan - Surrender to the Master - Master talks to initiates within - Drugs (LSD) lessen consciousness - Group leaders should be channels - Danger of visualizing - Photographs are for remembrance - Story of thief whose Master told him to do four things - Spiritual diaries are for confession.

Talk Number 5

Back-sliding initiates - Vegetarianism - Discipline - Preparations for Death - Peaceful Death - Astral flights - How *The Tiger's Fang* was written - Master has no will of His own - He winds up His initiates' karmas - Astrology does not stand true for initiates - Negative Power - Each Saint has His own work - Attachment - Animals are younger members of the family of God - Ideal man.

Talk Number 6

Sach Khand - Why God made the world - Four stages of development - Characteristics of a transcended person - Importance of seeing within - Blind people can see Light - The ten Sikh Saints and subsequent Gurus - Stagnation of religions - True Spirituality.

Talk Number 7

Proclaiming the Truth - Use of the Arts - The writing of *Gurmat Sidhant* - Master's article on Guru Nanak - Dr. Bhagat Singh Thind.

Talk Number 8

Karma worked off in dreams - Difference between dreams and visions - Curative power of sleep - Thoreau as a Western Saint - The charging behind the Five Charged Names - God's purpose in creating the world - Symbol of the cross - False prophets - Master on TV in U.S.A. - Future of Manav Kendra as refuge - Peace of Rajpur.

Talk Number 9

Sound current in meditation - How to behave in Master's Presence - Master's questions to His Master - Significance of colours seen in meditation - Master's Grace - Obedience - Master's Life Impulse - Life after death - Master's story of how He demonstrated withdrawal - Blessing of the Living Master - Sanscrit scholar's questioning Master about Daswan Dwar.

Talk Number 10

Bhajan - Do one practice at a time.

Talk Number 11

The creation of the world - Nature of the soul - No epithet for God - Story of departing Commissioner who went to a village.

Talk Number 12

Outer symbols - Owls' Conference - Suffering of the Saints - Mind control and discipline.

Talk Number 13

Hurting others' feelings - Karma - The Five elements - Befriend your mind - Story of man who ate many melons - The true fast.

Talk Number 14

Scientists on the Path - Humility.

Talk Number 15

World problems - Only God's Grace can help us - Armaments race - National karmas - World Governmental restrictions - Political action - Right guidance for youth - Initiates in politics.

Talk Number 16

Meditation versus Master's outer Work - Meditation versus sleep - Surrender to Master - Developing faith in Master - Story of lady Saint who saved a dog - Story of man who gave water to friends and enemies - Sit at the Door - How to develop hunger for God - How to be true to oneself - The karmic pattern - How to lose the ego.

Talk Number 17

Figures seen in meditation - How to reach God - Definition of mind - Responsibilities to parents - On touching others - Mind should be chaste - Avoid the eyes of others - Ratio of time here and in the Beyond - Diary problems - Illiterate lady who kept the diary.

Talk Number 18

Nature of love - Lord Vishnu's feast - Living for others - Company of the Saints - Contact with Naam - True renunciation - Love knows unification.

Talk Number 19

Prophet Mohammed and the doctor - Overeating causes sickness - Nature's three doctors - All is God Power - Be accurate in your meditations - Avoid worry.

Talk Number 20

Criticising others - Power of thought - Master's would-be murderer - Making of a Saint - Living up to the teachings.

Talk Number 21

Advice on meditation - Love and sweet remembrance - Truthfulness - Living up to the diary - Radiation.

Talk Number 22

Lusty dreams - God's Grace - Sitting at the Door - Sound current in Master's garden - How to deal with worldly people.

Talk Number 23

Working of the Will of God - Mind is a vehicle - Self-knowledge - Right understanding - Intellectual wrestling - Receptivity.

Talk Number 24

Significance of the Five Charged Names - Questions by intellectuals - Different systems of Yoga - The charging given by different Masters.

Talk Number 25

The theory only to be given to true seekers - Keep spiritual practices private - Children copy us - Outer music and inner music - Benefit of the Living Master - Eskimos' diet - Sacrifice - What Buddha said about God - Non-violence.

Talk Number 26

Humility - Master solved geometrical problem as a schoolboy - Master's love for His disciples.

Talk Number 27

Our True Home - Professional beggars - When to give - How to share with others - Master at the Kumbha Mela - Karmic reaction to gifts - Everything is given by God.

Talk Number 28

Master enjoys constant inner vision - Story of Ramakrishna and the plate of honey - All is the expression of God - We are all children of Light - Have love for all - How to deal with pests - The man attacked by dog at Manev Kendra - Master in the jungle in 1948.

Talk Number 29

Fear in meditation - Nature of death - Plunge into the Beyond - Story of the poor man and the touchstone - Worldliness - Long hair and hippies - Drugs mar consciousness - Atheist who challenged Heads of religions - Social Bodies - Go jolly! - Habit-forming - Story of the gambler - Learn to leave the body.

Talk Number 30

How to improve meditations - Sit at the Door - God is all alone - Do one thing at a time - Live up to the diary.

Talk Number 31

Labourers in the field - Master's Master told Him to water the saplings - Group leaders' duties - Master's love for His Children.

Talk Number 32

Be air-conditioned - We must know ourselves - The outgoing faculties - Death is no bug-bear.

Talk Number 33

The Sound Current - Withdrawal of body currents - What the Master does - The ten servants - Mind drags us down - Outer rituals - Desires.

Talk Number 34

Master's Christmas Wishes - Have respect for all Godmen - They say what They have seen - People worship Them instead of God - Difference between Masters and Avatars - Tenth Guru referred to a former life - Master's work - Existence of God - Criterion of a Saint - How Guru Dutt wrote His Master's Life.

Talk Number 35

Master enquires about individual meditation and health - Desire for the world versus desire for God - Keep the diary strictly - Purity of mind - Eat less - Bread for the soul - Pay off your debts - Simple living.

Editors' Preface

It was Sant Kirpal Singh Ji who first told us of the existence of this collection of recorded talks during a conversation we had with Him at Sawan Ashram in October 1973. He referred to them as the 'Rajpur Tapes,' and said that they should be edited and prepared for publication. It wasn't until December 25th of that year however, that several shoe-boxes containing the tapes (some on reels, some on cassettes) together with bundles of manuscripts (the transcripts in their first draft) were given to us. The Master's initial verbal instructions were short but precise: "Check that the tapes have been correctly transcribed, put them into good English, and cut out as much repetition as you can."

As the work progressed and any clarification was needed, the Gracious Master gave His advice and guidance. By the time He left the physical body in August 1974, all but six of the talks had been edited. However, after that, to our great joy, four missing tapes were traced in Germany; copies were sent to us, thereby making the collection complete.

Most of these eighty-one talks were given at the Master's Rajpur house during the fall, winter and spring of 1970 to 1971. It was the period when nearby Manav Kendra was being built. Every day, before the Master went there to supervise the work, He would give His Blessed Darshan to the visiting Western disciples. His return could be any time between eight o'clock and midnight, but before taking rest or food, He would want to see His children, and spend some time with them. The dear ones serving Him would rush out of the house and tell Him to come inside and take His food. He had no mind to do that. Even when someone from the West, who had become upset to think that the Master was getting little rest after a strenuous day, suggested He should be excused and go inside for His food, he was told, "I have not had the chance of seeing you all day long, so if *you* don't mind, I would just like to spend a little more time with you."

It was on such occasions when the Beloved Master was in an expansive mood that He would draw out questions lurking in the minds of His children, and developed them into sessions overflowing with His love; they would sometimes last for over an hour. No one wanted Him to go inside. At the end of several such-like sessions He would ask, "Has this been recorded?" If told it had not, He would clearly show His disappointment. It is sad to think that some of these sessions have been lost; but at least what had been captured has now been preserved for posterity in these two volumes. It is hoped that copies of the original tapes will also eventually be made available.

It was during the period covered by these two volumes that the Beloved Master first allowed His intimate heart-to-heart question and answer sessions to be recorded. These informal talks were always given in English for the benefit of visiting Western disciples. For many years the Master's major Satsang discourses had been officially recorded by the Ashram staff. Now the disciples themselves were encouraged to record these more personal sessions which dealt with day-to-day mundane, as well as spiritual problems, and covered a wealth of new material about the Master's life and work. The Master even gave meticulous instructions on how the tapes should be transcribed (Talk Number 56). He would just sit in His wicker chair on the porch of His house with His dear children at His Feet, draw them out, and then, in His own inimitable way, pour out the response, heart-to-heart. Such was His love and humour that He told them, "All these questions you are asking will go to make a good book." It is, of course, His answers which will be treasured.

In spite of all the harmony and good-will prevailing at the time, the conditions under which the recordings were made were far from ideal. Sometimes the tapes would run out in the middle of a session; sometimes the batteries would run down; sometimes the tape recorder had been left behind. Once a tape (fortunately it had already been transcribed) was erased as someone re-recorded over it. Even the very first talk in this collection (the only one to be recorded in 1969) was not free from mishap; the Master had started talking, but it was discovered that the machine was not recording. The Master was holding the mike in His hand; He had forgotten to press the switch. Undaunted however, He agreed to start all over again, and the talk turned out to be a most powerful explanation of the role and mission of the Living Master.

Under these conditions it is not surprising that the quality of some of the tapes was so poor as to make accurate transcribing extremely difficult at certain points. The system of dating the tapes was not always too accurate, and for a short period (from the end of January to the end of February 1971) a few talks were not given any dates at all. Fortunately, most of these discrepancies have, as far as possible, been corrected.

Many people had assisted in collecting, copying and transcribing these precious tapes long before our work started on them. Since then, many, many others have also given their selfless service, in checking, re-checking and re-typing. We all owe them our deep gratitude.

In the last year of the Great Master's earth life, He authorized the setting up of the Department of Records at Sawan Ashram; this was done chiefly to ensure that from then onwards all His heart-to-heart talks would be faithfully recorded and catalogued. It will be from this invaluable source material that, God willing, further volumes of these talks will be published.

Malcolm and Kate Tillis
25th July 1975

Thou art the pilgrim's Path, the blind man's Eye,
The dead man's Life; on Thee my hopes rely.

Francis Quarles

I've taken out of the Koran the very brain and left
the flesh and bones for the dogs to fight over.

Maulana Rumi

Introduction

The Master's Life and Mission

When Sant Kirpal Singh Ji Maharaj was eighteen years old, after a week of intense heart searching, He came to realise that for Him it must be: "God first and the world next." As a youth of outstanding ability He was very zealous by nature, and nothing less than the highest would serve Him. Even as a child He had stuck to a vegetarian diet contrary to family traditions and pressures. He had the gift of prophecy and transvision. So the goal once chosen, the decision once made, there was no turning back.

He had studied the biographies of over three hundred men of achievement in various fields and read many books on religion and spirituality. He often read late into the night, but the more He studied, the more He realised that the answer was not to be found in books, noting at the end of each, "No way out." The way to God was a practical one, necessitating help from a Living Master. But if books could not bring one to God, Kirpal Singh's extensive and systematic readings in comparative religion and mysticism stood Him in very good stead. Not only did they prepare the way for His own later writings and work, they provided Him with a touchstone for measuring the numerous fakirs and sadhus He began frequenting in His quest. He prayed inwardly to God not to jeopardize His spiritual progress by permitting Him to go to the feet of an imperfect Guru, and, outwardly, He carefully observed the holy men He met and tested them by the measure with which His own deep studies had furnished Him. If a yogi practiced a form of yoga which entailed an arduous physical discipline and a very special diet, then it was not for Him, for Masters like Kabir and Nanak had lived by a different principle.

The great search came to a fruitful conclusion in 1924 when a seemingly chance visit to Beas brought Kirpal Singh face to face with Hazur Baba Sawan Singh whose Radiant Form He had been seeing in meditation for seven years, mistaking it for that of Guru Nanak. Having found a true Master - or rather, having been found by Him - all questing and all questions ceased. The ceaseless search gave way to ceaseless practice. So complete was the surrender - body, mind and soul - of the disciple to His Satguru, that in sickness or in health His Master's every wish for Kirpal Singh was as a fiat from God. If He was bedridden with high fever and could hardly get on His feet, or if the doctors said that His eldest son Darshan's condition was serious and his typhoid fever had entered a critical stage, He still attended to His Satsang duties laid on Him by His Satguru. Having surrendered everything unto Him, it was for His Master and not for Him to worry about life and death.

With each passing year Kirpal Singh Ji was entrusted with more and more of His Satguru's work. He was not merely helping His Beloved, but His Best Beloved was visibly training Him for the task ahead. When Kirpal Singh Ji in a vision beheld Himself addressing an august international gathering, His Master told Him that such indeed was God's Will for He was to carry the message of the Masters to the entire world. In 1939, to the surprise, even the disquiet of many, Baba Sawan Singh in His own presence had Him initiate some two hundred aspirants into the mysteries of this most ancient science. Eight years later, when the Great Master at Beas began making arrangements to leave the earth plane, He authorized His beloved disciple to carry on the work of initiation and announced in public that in all spiritual matters the Sangat could turn to Kirpal Singh

for full guidance. Kirpal Singh Ji proposed a common platform which would interpret spirituality as a science and Baba Sawan Singh blessed both the proposal and the suggested name Ruhani Satsang.

Such is the love, such the grace that radiates from the Living Master that even for those who have access to Him within there is nothing to make up for His loss on this earth-plane. As Baba Sawan Singh Himself would say, what would He not give to behold His own Satguru in the flesh again! It was a dark hour for the Sangat and great was the sorrow and deep the agony of all the disciples, when on April 2nd, 1948 Baba Sawan Singh Ji finally left the physical body.

After a brief sojourn at Delhi with His son, Darshan Singh, the new Master moved in May 1948 to the quiet of Rishikesh to nurse the pangs of separation and to brace Himself for the great task which His Beloved had left Him. In September, while still in the Himalayas, He initiated His first disciple; and in December He returned to Delhi to translate His proposal for Ruhani Satsang into a living reality. His Mission had a quiet beginning; but the years that followed were a time of ceaseless and ever-intensifying activity. Sant Kirpal Singh was to compress a whole century into His twenty-six years Mission, crowding into a single day what could have kept another man busy for an entire week. Many of us were blessed in being permitted to behold this Miracle enacted before our very eyes and can bear witness to the way in which the Beloved Master worked from early dawn to very late at night often making us wonder if He ever slept. And the wonder of it all was not just the question of what He accomplished, but the manner in which He did it. He could be attending to a dozen different problems at once, and yet each, while He considered it, received the fullness of His attention as though for that moment His mind was emptied of everything else. He could be meeting hundreds of disciples and seekers every day, and if He talked to them for a minute, or even glanced at them for a split-second it was as though that particular individual was all-in-all for Him.

Only God thus relates to each of His creatures, and for those who came to His feet, Sant Kirpal Singh Ji was God Himself. The love He showered and the love He inspired were not of this world, and though He never claimed anything for Himself, those who came in contact with Him in a spirit of receptivity experienced the boundless spiritual Power that worked at this human pole. As they surrendered themselves to their Satguru, they began to witness how from moment to moment He entered into their lives and took them entirely under His wing, extending His grace to them in weal or woe, in sickness or in health, in the world without, and the world within.

Baba Sawan Singh had foretold that His beloved disciple was to carry the message of Sant Mat to the four corners of this earth. From the very first, on assuming the spiritual mantle, Sant Kirpal Singh Ji set about to prepare for this momentous task. The message of Sant Mat is eternal and unchanging, and yet each Master must interpret it in terms of the changing idiom and spirit of the times. If Sant Mat was to go to the West, it had to be interpreted in scientific terms. Just as the teachings of the Sikh Gurus had in course of time, through the adoption of certain conventions and rituals, been turned into a sort of new religion, so, the teachings of the Masters were being treated as a sort of new sect or faith. Baba Sawan Singh had often clarified that He had come to propagate no new faith, that what He taught was at the root of all religions. But nonetheless it was left to Sant Kirpal Singh Ji to strip the message of the Masters of all remaining vestiges of ritual and to present it in the form of a subjective science. His extensive study of comparative religion enabled Him to focus on what was common to all faiths. God manifests Himself as Light and Sound vibrating through all creation. At initiation the Master opens the inner or third eye to see the Light and opens

the inner ear to hear the Sound. Anyone willing to test this spiritual science could do so in the laboratory of the inner self under the guidance of the Living Master. In an age where scepticism was ever on the increase, there was, He affirmed, more Divine Grace available to help us back to God. If in the past initiation had often been withheld from many a candidate, it was now opened to anyone who was willing to abide by the requirements of strict vegetarian diet and abstinence from alcoholic drinks and drugs. What is more, each initiate was assured some experience, howsoever rudimentary, of the inner Light and Sound at the time of initiation in order that he be convinced of the truth of the teachings of Sant Mat. As if this were not enough, the gracious Kirpal in His munificence was willing to share His spiritual treasures even with those who had not sought initiation. On many an occasion He would arrange for meditation sessions to which all were welcome, and at such sessions even non-initiates frequently had an experience of the Divine Light and Sound within. And since He was going to carry the message to thousands living across the globe who could not have their imperfections weeded out by physical association with the Living Master, He extended the principles of self-education to Sant Mat. By introducing the institution of a diary, He sought to equip His disciples with an introspective instrument by using which they could identify and root out their failings and chart out their spiritual progress.

Having laid the foundations and developed a sufficient base for Ruhani Satsang in India, Sant Kirpal Singh Ji undertook His First World Tour during 1955. It was a history-making visit, and many of the older Western initiates can still recall vividly the shock of strangeness, yet of recognition, His presentation of religion as a living science was received by those who met and heard Him. Something of that impact is captured in *As They Saw the Master*, which records the impressions and experiences of some of those who met the Great Master on that tour.

It was in Baba Sawan Singh's time that seekers had been initiated into the mysteries of Sant Mat for the first time in the West. He had been repeatedly invited by His American disciples to visit them, but had consistently put off acceding to their loving prayers. Such a visit was the prerogative the Master to come, and Sant Kirpal Singh Ji's first tour not only brought Sant Mat to many countries where there had been no Satsang but He established a strong base for Ruhani Satsang in North America where the message of Sawan Singh had first travelled almost half a century earlier. Two other grand global tours were to follow, in 1963 and in 1972, and their story is recorded respectively in George Arnsby Jones' *The Harvest is Rich* and *The Third World Tour of Kirpal Singh*. Each tour greatly extended what the first visit had accomplished, yet each had its own special focus and helped the Master reach out in new directions.

From the inception of Ruhani Satsang, Sant Kirpal Singh had insisted on the unity of all religions with respect to their mystic core, focusing on what united them rather than on what divided them one from the other. No matter from what religious tradition one came, one could pursue the Science Spiritual without any bars, and by the time the Master undertook His First World Tour He had disciples from every major faith. But it was not enough for Him to work with individual seekers. If the various faiths were not to undercut each other, and if institutional religion was to perform its true function, it was imperative that those who headed various sects and faiths be themselves awakened to this intrinsic spiritual unity. With this great objective in mind, the Beloved Master, in association with Muni Sushil Kumar Jain, called the First World Religions Conference at Delhi in 1957. This in turn gave birth to a permanent body called the World Fellowship of Religions with Sant Kirpal Singh Ji as President. It aimed at promoting His ideals of mutual understanding and tolerance among various religious groups. The W.F.R. was to organize

regional conferences in different parts of the world and three further world conferences, at Calcutta in 1960, and at Delhi in 1965 and 1970.

All religions had a common goal which if rightly understood and recognized, there could be little of that hatred and distrust that often divided the devotees of one sect or faith from those of another. Once this was recognized, it became necessary for men to reshape their entire lives such that all their activities, secular and spiritual were so related that they naturally led them upward to the ultimate goal. With this total plan for man, focusing on God and opening outward to embrace every aspect of life, Sant Kirpal Singh Ji following His seventy-fifth birthday, began work on the first Manav Kendra (Man Centre) at Dehra Dun in 1970. God had blessed each of us, regardless of race or creed, with body, mind and spirit; and if modern society was not to destroy itself, it had to rediscover this basic Unity of man. We tended to take too much from our world and to give back too little. At Manav Kendra, the Master drew the blueprint of a centre which sought to combine Land-Service, Animal-Service and Man-Service in a program whereby man could live in full harmony with God's creation, enrich it and move towards the ultimate ideal of at-one-ment with his Creator.

The last three years of the Great Master's Mission were punctuated by much illness and physical suffering. But never did His infinite love for His disciples show itself more intensely. He had often said that the Masters live not for themselves but for suffering humanity. These words acquired a new meaning as, amid much suffering, He continued His super human routine - ministering to His beloved children, answering their letters which now poured in from every part of the world and holding Satsang. When the Master went on His last world tour, the disciples were staggered by what they saw; and when some of them subsequently visited Him in India they realised that His routine back home was just as impossibly rigorous. There was a new urgency in His tone. "It is now the evening of my life," He would say, and He would exhort His disciples to devote more time to meditation, so that they could make the fullest use of His presence among them.

After the Fourth World Religions Conference, Sant Kirpal Singh Ji resigned from the Presidentship of the W.F.R. and Muni Sushil Kumar had a premonition that the Master would not be among us when the next World Conference was held in late 1974. When His eightieth birthday drew near, many disciples also shared this foreboding. In spite of the organizational problems it posed, an open invitation went forth to all satsangis abroad and a great new international conference on the Unity of Man was called to synchronize with the birthday celebration. The early morning darshan on 6th February was something to remember. Indeed as the end drew inexorably nearer, the Master seemed to radiate ever more Bliss and Love. The century of work which He had compressed into so few years, was clearly taking its toll and the Master sought to prepare His children for the hour that was approaching. When they spoke of their great love for Him, He warned them against attachment to the man in Him who was finite. "Learn to love the God in me," He would exhort them. However acute His state of ill health, the body remained a slave to His imperious will. He had worked with utmost humility for all mankind and over the years had won international recognition, receiving among other honours, the distinction of being the first non-Christian recipient of the Order of St. John of Jerusalem, Knights of Malta (1962). It was only fitting that His own countrymen should salute Him before He withdrew, and on *August 1st, 1974* He became the first spiritual leader to address the Indian Parliament and be thus honoured by it.

This final tribute paid to the many-faceted accomplishments of the Great Master, the time for farewell was at hand. He told the Sangat on Independence Day, 15th August, that He, too, now wished to be free, and six days later, on 21st August, entered into final samadhi. The Great Bereavement now engulfed the children of Kirpal as it had, some quarter century earlier, engulfed those of Sawan, filling them with bitter-sweet memories of what had been and never more would be. The Cup of Life stood Empty, the Cup of Sorrow was Full. What would they not give to behold their Best Beloved dear Lord in the flesh again!

The Master's Writings

"All Masters come with a commission from God." Such is the truth that Sant Kirpal Singh Ji taught us, and the commission with which He arrived amidst us was remarkably full and many-sided. Guru Nanak is still remembered for the four great journeys he undertook to each corner of India, travelling as far West as Arabia. Master Kirpal Singh was to travel extensively, too, and not merely in India but to many far flung parts of the earth. Nanak was also a poet and such is the power of his poetry that his *Jap Ji* was in particular a favorite text of Sant Kirpal Singh Ji. He Himself was to write many hauntingly beautiful poems in Punjabi and Urdu in honour of His Beloved Baba Sawan Singh. During the period of His discipleship while attending office six days a week and Satsang duties entrusted to Him, He wrote a monumental treatise in Punjabi on the teachings of the Masters. *Gurmat Sidhant*, as the two-volume work was entitled (Ed. Published in English in five volumes as *The Philosophy of the Masters.*), represents the most comprehensive and systematic study of the Path and brings out, through extensive quotations from the sacred texts of all faiths, the universality of the principles of Sant Mat. When Baba Sawan Singh had read through and approved the manuscript, He turned to His beloved disciple and said, "Kirpal Singh, now there is hardly any need to send preachers to hold Satsangs. It has all the merits of a scriptural text and its reading will have the effect of a Satsang."

Once Sant Kirpal Singh Ji had assumed the spiritual mantle, one would have thought He would have little time for writing more books amid His all-too-exacting routine. But it is the busiest man who has time for everything, and He was especially sensitive about the need of spiritual literature for foreign disciples. As they were physically far removed from Him, the written word had to be an essential part of their spiritual diet. Accordingly, from 1959 onwards, using *Gurmat Sidhant* as a base, several studies dealing with different aspects of spirituality were published in English: *Spirituality: What It Is* (1959); *Prayer* (1969); *Naam or Word* (1960); *God-man* (1967); *The Wheel of Life* (1965); *The Mystery of Death* (1968). Since many Western disciples came to the Surat Shabd Yoga by way of other yogas, *The Crown of Life* (1961) was written to help them grasp the teachings of the Masters in the context of comparative yoga. It maps out a complex and confusing field with amazing clarity and remains a pioneer study to this day. In addition to all this literary work, the Master found time for finalizing a translation with commentary of Nanak's *Jap Ji* (1959), and for the biography of Baba Jaimal Singh (1960). He had already written *A Brief Life-sketch of Baba Sawan Singh Ji Maharaj* (1949) at the very outset of His Mission.

With the Master's tours abroad and His discourses there, His ever-increasing foreign correspondence and His English talks to His Western children visiting Him, a vast body of His teachings in English grew up over the years. *Spiritual Elixir* (1967) uses the Master's answers to

specific questions in His letters. *Morning Talks* (1970) brought together a series of short darshan discourses which the Master gave from October 1967 to February 1968 first in Hindi to His Indian disciples and immediately after in English to His disciples from the West. *The Night Is A Jungle and Other Discourses* (1975) now brings together several important talks of the Master which were originally published in Sat Sandesh.

Heart-to-Heart Talks represents the latest edition to our shelf of the Master's works in English. The editors in their Preface have related how they were entrusted with the work by the Beloved Master and the exacting conditions under which it has been compiled and completed. Kate and Malcolm Tillis have engaged in this labour of love in the Master's vineyard with a dedication which places all Brothers and Sisters, and all seekers who come to benefit from this work, in their debt. As they point out, the recordings from which these two volumes have been compiled, were made by many visiting satsangis who little realised the significance of what they were doing when they turned on their tape recorders. The Great Designer knew what *He* was doing and envisaged the books that were to emerge from these question and answer sessions. Years earlier, when my wife remarked on Sant Kirpal Singh Ji's gift for answering even the most difficult questions, the Master had turned round and said, "Then why don't you do something about it? Why don't you record the questions and the answers? They could be of great help to others." Now, in the final phase of His life, He was to ensure that this purpose was realized.

The words which provide the title for the present collection run like a recurring theme through the Master's talks. He was Himself indicating the special nature and unique flavour of the work. Glancing through its pages, the general reader will get the impression of a man who, after a rich and varied life, is willing to sit back and to unbrace Himself before His younger friends and share with them without reservation His experience of men and life. To those who were permitted the blessing of observing the Master over the years, this heart-to-heart quality of the darshan sessions recorded here will be seen as part of that desire to give of Himself to the uttermost to His beloved children which marked the final phase of His sojourn among us.

In His heart-to-heart sessions, the Great Master clearly aimed at drawing out and setting at rest whatever lay at the back of His disciples' minds. Even questions which embarrassed them had to be wrenched out - not by violence, but by love. "Look here. Why afraid?" He would say to those unable out of shame to articulate their queries:

Look here, look here, why afraid? I am a man with two hands, two eyes. I am not a bug-bear. Why be ashamed? Children go to a teacher to learn so many things. There is no question of being ashamed. I tell you bring the *worst* question you have got in your heart. Don't feel restricted, ashamed, or feel reserved. Bring them up for the pleasure of a friend, you see. Bring all your questions, put them in writing; bring them tomorrow, the worst possible question. Don't be afraid, don't be reserved. I know these thoughts lurking in your mind will get you nowhere.

Clearly He was using the son of man in the Master to draw His children out in order that the Son of God in Him could answer and minister to their problems and needs.

There is, accordingly, in *Heart-to-Heart Talks* a wealth of personal reference and a breadth of humanity which makes the work unique. The Master being willing to hold back nothing, the question-answer form with His repeated encouragement that the questioner bring up anything,

made it possible for Him to cover a variety of issues and subjects untouched for the most part in His other published works. For those of us who may have thought inner renunciation involved a dissociation from the world of politics and public issues, the Master's comments here would come as something of a shock. "We are not here to leave the world and go to the forest. We've come here to live - we have to learn swimming in water, not on dry land." And so He kept track of current events and, His views on elections under the Parliamentary System in Talk Number 15 show the extent to which He had His finger firmly on the political pulse of His country. It is the same with everything else: Women's Lib, Drugs, Sex, the Generation Gap. No matter what the issue, He does not dismiss it as irrelevant, but faces it squarely with a tolerance and depth of understanding which surely marks Him out as one of the great humanists of our time. The central theme is Man, in all his limitations, his weaknesses, his mundane, private and public preoccupations. Repudiating nothing, rejecting nothing, the Master reaches down to him to help him to face and relate his various impulses and activities to the ultimate objective and so help him back to God. In this it is the natural literary expression of that impulse which in the practical field led the Master in His last phase to found Manav Kendra and to call the Conference on the Unity of Man.

There is much wealth which the spiritual seeker will find in this collection and constant encouragement to get on with one's inner discipline or sadhana. The message is clear and unequivocal: learn to rise above the body, learn to die at will that you may overcome death and inherit eternal life.

In particular He is at pains to free us from any sense of negation. Nothing is outside of God, He reminds us. "There is no darkness. He is all Light. It is all God's expression." Even the so-called Negative Power is a manifestation of God, carrying us downwards and outwards, just as the Master or Christ Power bears us back. In turning homeward we must inevitably learn to overcome this downward pull. But we need to do this in a spirit of understanding, not of enmity. If we learn this, instead of battling against ourselves and the world around us, we would be at peace and be better able to harness our energies to attain the supreme goal. Instead of fighting against the mind, we would learn to "befriend" him and "strike up a friendship with him," securing his cooperation where earlier we had him as an enemy. In like fashion, when others oppose us, instead of anger we would learn to give them love, for "you cannot wash away blood with blood - only with water." And if we refuse to see them as our enemies, we may even come to accept them as our best friends for the faults and failings within ourselves which they can help us to recognize. If we could see with the Master's eye, the oppositions which bedevil our lives would cease to be of any account. We would "see all men alike" and learn to "love everybody." Even the distinction between the initiate and the non-initiate would become unnecessary since "all are," in a sense, "satsangis." The non-initiate had the "same soul within him, the same God Power within him" as the initiate. The only difference "was that the initiate had been put on the way" while the non-initiate had "not [yet] been put on the way."

Heart-to-Heart Talks may have grown out of the particular queries and problems of individual initiates and may be invaluable in providing the Master's answers to them. But what it seeks to accomplish is a fundamental transformation of our way of experiencing life and of functioning as members of the Society of God. We are micro-gods, the Master tirelessly reminds us. It is our opportunity, our obligation, to attain to and realise the vision which is our birth-right.

Having gained this perspective, whatever we direct ourselves to - politics, social issues, material success, spiritual progress - we would be able to perform so much better.

Since the Master's primary focus here is man, *Heart-to-Heart Talks* has an abiding interest for everyone - even for those who are not primarily interested in the inner quest. The principles of success it enunciates are as applicable to the outer life as to the inner. The philosophy of love it develops can be as enriching for the man of affairs as for the recluse, teaching him how to relate to people by goodwill instead of dissipating his energies by hatred and opposition. Its injunction "just do one thing at a time wholly and solely, and finish something daily," has its application for each of us no matter what our calling. "This is not spirituality. This is general average life," as the Master says, "it makes you fit for everything."

So varied are the subjects which the Master touches in these darshan talks, and so varied the levels of those to whom He is addressing, it would be vain to attempt to assess their full significance. Instead, the reader may prefer to ponder over some of the Master's memorable maxims and aphorisms to be found in this collection of His heart-to-heart talks:

All Nature is beautiful except when tormented by the hand of man.

Three things kill a man: hurry, worry, and food that is not digested.

God helps those who do *not* help themselves.

When you take off the burden, the donkey will play frolics, (so) keep your mind occupied.

Perfection walks slow. Love beautifies everything.

When a brick is well baked you can use it anywhere.

Meditation (is) to be all alone with Him.

Bhadra Sena

September 1969
Evening Darshan
Sawan Ashram, Delhi

Heart-to-Heart Talk
Number 1

Master: The Master comes for the sinners. He takes those who come to Him up for a while. But to stay up there requires purity. So to even the most sinful, the Master gives a boost and takes him above body consciousness. When a man peeps through that Door, he sees Light. Whether good or bad, sinful or virtuous, the Master gives them all first a boost to come up. Then, if they are not attached to the world too much, they will be able to remain there. For that reason they must become pure. So He gives His hand to everybody, even the most sinful. He loves the sinner but hates the sin. He gives all who come to Him a boost and something to start with. Unless a man is raised, taken up, how can he see the Light? So when he reaches It, it is just like a man who has gone onto the roof by going up the stairs. When he gets near the roof he sees light. When he is withdrawn from outside and rises above body consciousness he comes nearer to the place where that Door is, the tenth Door, and only then is he able to see the Light. This the Master gives to everybody. But the point is, if a man is attached too much to the world, naturally he must be changed; for that reason he is asked to lead a virtuous life. I will give you an example: now-a-days we have dry-cleaning, but previously the washerman used to strike the clothes against stones to take out all the filth. Even if it was the filthiest cloth, he did not mind. He never refused. He took it, he just cleaned it, it was his job; he was the washerman, you see. Now the times have changed. In the old days it was arduous work, but now-a-days the Master does the dry-cleaning by sweet ways, by inducement, by loving words, "All right, please come up, leave all this filth behind." And the spiritual diary that the initiates are all asked to keep, is only meant for that purpose. But first the Master gives a boost to every man. He accepts everybody. He comes for the sinners as well as the virtuous.

Question: Quite a few of us here saw You give a boost to a hundred and sixty-five people the other day at their initiation. And of those, sixty-three of them saw the Master inside, and others - in fact all of them - had experiences of one kind or another. Would they all have had experience like that had it been a group of non-Indians?

Master: All get something. Whether they are non-Indians makes no difference. When I went to the West, you know, those who had been given initiation - even those who were never given initiation - all received something. My system has been to give free talks, then after that there was an hour of questions. Then all were invited to come to the meditation sitting, which was usually held the following morning. And those who came - even those not initiated - had some experience. One lady came to me, she said, "I don't want to learn any theory. Just give me an experience." It was given. It is the giving of a boost which helps the soul to withdraw from outside and go up. So this happened in the West also.

Question: There have been some who have described the Path that You teach as a science. And of course most of us think of a science as something that can be repeated if you follow the exact

instructions. But apparently here there is an added element, namely the Master. Now, doesn't the addition of this added element take it out of the realm of pure science?

Master: What is the Master? He is not the manbody. It is the Power working through Him - *That* gives the boost. A small child learns something from his father and mother and from his brothers. In school he learns from the teachers. Similarly in this way, Those who are adept on the way, give a little way up. Not everybody can do it. Of course, there is nothing lost in nature. But sometimes things are quickened, just as a young fruit tree if left to nature will take about seven or eight years to bring forth fruit, but if in a scientific way it is given some scientific food, it will bear fruit in two or three years. So the way up is something given by a higher competent Soul to help another soul to have that experience. So this has been given in the West. I went to Athens where I gave a talk, but I did not know the Greek language. Professor Halas interpreted. Then after that there were questions and answers. At the end I told them, "All right, come to the meditation hour in the morning." So about fifty or sixty people came; they all got an experience. Then people ran up like anything. So Professor Halas has written a big book, telling how Pythagoras used to teach the same thing, how Socrates said such and such. They have put my photo in the book and told how I have revived this ancient science. So this is something still given out, you see. But to maintain it, that's the point now. We must not be so much attached outside. However, we must live a normal life. If you are attached too much to outside things, you cannot concentrate inside; they will be dragging you outside. For that reason the diary is to be maintained. As regards a Master, you see, He is Someone who just gives you a boost. That's the God in Him, not the son of man.

Question: On a less high plane, do initiates who propose others for initiation take on part of the karma of the people they propose?

Master: No, not in the least. It is only God who sends - they become only the medium. Those who are ready, God sends them, brings them in contact through some source. They come to know through somebody, or through a newspaper, anything. They are brought in by *Him* - they are brought in contact with the Master. He sanctions their initiation through somebody over there; that Master Power works everywhere. So with a little thought He sanctions, gives them a boost over there. They get their experiences, most of them get something. If not, it is because they are either in a hurry, or they come very tired. I then tell the group leaders to give them another sitting when they are buoyant and fresh. So that Master Power works all through. That's the Christ Power, God Power, Guru Power or Master Power.

Question: One other question, on the subject of vegetarianism. If an initiate has the care of a helpless invalid in his home and the invalid says, "I must have meat to eat," does the initiate pick up karma if he prepares meat for that invalid?

Master: If he is bound by duty he is not responsible. For instance, if I am a servant to somebody, or in the army and an officer orders me, "Do this," I have to do it. For that, the officer is responsible. It is the officer who gives the order, "Fire" and this boy has to do it. The officer is responsible. You are bound, you can't help it. The only thing is, you must not become the doer; then it's all right, you are saved. Baba Jaimal Singh was a military man; He served in the firing lines. He was once ordered to distribute meat to the regiment. He did it; He was bound by duty. When you become the *doer*, you are responsible. When the officer orders, "Fire" - fire! It is not of your own initiative that you are doing it. That's the main underlying thing.

Question: In other words, if you accidentally wash an ant down the drain you are not responsible, but if you deliberately do it, you are?

Master: The point is, even as we breathe we sin. We kill so many insects which we do not see. So for the sake of higher things you have to sacrifice the lower things. Do the minimum sin. Even to eat a vegetable is a sin, I say. There's life even in stones, as there is in vegetables, in insects, reptiles, birds, animals and man. But the point is, it is more developed or manifested in man. All this creation is made of five elements: earth, water, fire, air and ether. In vegetables that's the least, there is one element, water. If you put some vegetables to dry in the sun, ten kilos will gradually become half a kilo. So the major portion is water. But life is there. In reptiles it is more. It is more a sin to kill a reptile. There is still more sin in killing a bird; there is still further sin in killing an animal. If you kill a man, where life is fully manifested, you are hanged. If you kill a quadruped or some animal, you are not hanged, you have to pay the fee, the price of it. If you kill a bird, who cares for it? You follow me? This consciousness is manifest most in man. So in man five elements are fully developed; in animals only four of them; in birds only three; in reptiles only two; in vegetables only one. To kill one element - vegetables - enables a man to live, yet that is also a sin. So this sin cannot be escaped unless you become a conscious co-worker of the Divine Plan.

Question: That is a most interesting phrase. What is a conscious co-worker of the Divine Plan?

Master: When a man sees that *He* is the doer, *He* is the controlling Power; he sees that Power working, manifest, in all. When he sees he is a mere puppet, that means he is a conscious co-worker of the Divine Plan.

Question: And there we get right back to where we started. In order to see that Power we have to go through that Door we talked about.

Master: Surely. A lift is given. The lift is given by the Master to come up there, to experience something to start with. If a man tries to remain there, he *must* be up to that level. Each man is in the make. Hitherto, in the old days, I tell you, men were first prepared. Only when they were ready did the Master give them something. Those days have passed; nobody can now live with a Master for years and years and years. Now they must give something and be told to come up to that standard by self-introspection. Times have changed.

Question: I believe there is a story involving either You or Your own Guru Sawan Singh Ji in which someone came to You and said, "Please lift me up." It was a person who was not ready. And the person was lifted up and got struck by lightening. Would You talk about it?

Master: No, no, not lightening. One day at Meerut a man came up for initiation. He was given a sitting, and he did not get any experience. I again gave him a sitting. But he would not leave his body; he was always conscious of the breathing, he would not leave outside things. So I told him, "All right, you have had a sitting. I have explained what to do. If you will do it you will have it, you will surely have it. Go and sit at home and do what I have told you." It the morning he came back; he had not got it. I told him, "Well, look here, if you simply turn your face as I tell you, it will be easier for you. If you are dragged you will fall down and be hurt." He said, "No, I don't mind. You drag me." When he was dragged a little he struck his head at the back and fell down unconscious. So that is dragging, you see? You should simply turn your face that way, don't think of the world outside, don't think of the body below, don't think of the breathing going on. This is the only method. Just turn your face here and you'll be given it. That is easier. In that case there is no anti-power working. When you are stuck too fast outside and anybody drags you, naturally there will be pain.

Question: What happens to initiates who are given initiation and then fail to keep your instructions and fail to meditate?

Master: That seed is not lost. No power can spoil it. That will grow, grow and grow, sooner or later, when convenient circumstances arise. So such-like people when they suffer some sickness, some untoward circumstances, naturally they say, "Oh God, what have I done?" If a man turns, then he comes around. I have seen cases like that, My Master used to say, "I give a long rope. Let us see how far he goes." Then with a little tug, he comes and answers, you see. Even if he does not do anything in this birth, that seed is not lost. He will reincarnate at the level of man, not below, because the seed cannot grow anywhere else. Man is in the make as I told you. Some are ready, some are not so ready. So a man who has got this seed and has perhaps done something in the past, that counts to his credit. Suppose a man leaves a school in the primary class, in the next school he won't read from the first primary, he'll start ahead. But there is one thing very definite, I tell you: Love is a great force. If you have love for the Master, even if you are a sinner, you will be drawn like anything. What is sin? To let your attention be attached to the outside things - maybe good or bad things, excuse me. Even if it is attached to *right* things it is an impediment. You are attached! You must withdraw. Those who have love for the Master, where will they go? Where the Master goes. But that should be the *ruling* passion with love and full faith - only in that case. That is rare, of course. But for those who have done a little work, it is like a canker in the wood which sometimes eats the inner wood itself; outside it appears all right. Those who are given initiation, that works like a canker, I tell you. Outwardly they appear worldly, then slowly, slowly, slowly they are detached. Towards the end they say, "Oh God, lead me on." Help is also coming from within; the Master is there always. We must turn our face to Him, that's all. The more receptive we become, the quicker results we will have.

Question: Thank you Sir.

Master: All right, I also thank you for your questions.

8th September 1970
Evening Darshan
Sawan Ashram, Delhi

Heart-to-Heart Talk
Number 2

Question: We are recording everything. Do you mind?

Master: No, something substantive, that should be recorded. Not everything.... How did you pass your day today? Very busy in doing?

Question: Well, we did some shopping and now we'll do no more of that. We got it out of the way. We finished.

Master: That's all right. So from tomorrow you'll be regular in your meditation.

Question: Yes, Sir.

Master: Tomorrow morning you can go there (the room for meditation), sit down at 7.30. I'll come there when I've finished here at nine. Up to nine you will have sufficient time for meditation. That I often do also. Have you any subject now for discussion?

Question: A thing I have hoped for some time is that we could ask You a question such as they asked Jesus, "Lord, if we should pray, how should we pray?" And then He presented the Lord's Prayer. If we asked You that question, what would You say?

Master: I have great regard for Jesus. Jesus was Jesus, I am a son of man, of course; God is working through me. He gave an answer that was quite appropriate according to the level of worldly people who think and pray, "God give us this day our daily bread." But there are different levels of prayer. I've discussed that point in the book *Prayer*. There are some people who pray, "Oh, God, we want nothing more than this: we want one horse to ride on, a house to live in, so much to eat and so much to drink, and this and that thing. If you cannot afford it, we cannot pray." Some address God like that. This is the ABC; it's from the level of man. That's all right. Ultimately they pray, "Thy kingdom come on earth." Worldly people need everything. In my book you'll find this point brought out very clearly. Perhaps the average man wants not less than two hundred dollars a month, "This is really what I want, if You cannot give it, I cannot pray," he says. That's from the angle of a worldly man. But ultimately as you progress on the way you'll surrender everything. The tithe system has been with us from time immemorial. So first you'll give one tithe, then you'll give more, then more, then everything to Him. As a man, as a son of man, as a worldly man, we need everything.

So from that level the Lord's Prayer is good. Other Masters and Saints have also given out prayers like that. There are different stages of prayer, which befit very worldly men like us.

Question: Like us?

Master: Like us. As worldly men, you see. I cannot be cast out from the manbody; I'm a man too, like you. The God Power is making the best use of my body, that's all. So a worldly man needs everything; but as we progress we *surrender* everything. Ultimately, we say, "If You give, that's all right; if You don't give, even then that makes no difference." That's the ultimate - full surrender.

Question: We start by asking things from God, but the real prayer is when we surrender everything to God.

Master: Yes. "If You give or not, that's all right." Let me give you an example. I don't say it fits the situation in the West but it does in the East. A newly married woman goes to her husband; at first, she says, "Well, I want this, I want that." It's but natural. Then she thinks: "He loves me." When a wife knows that her husband loves her, she will think, "I need this. If he gives it to me, all right; if not, all right." She does not sulk, "You *must* give this and that thing, otherwise I can't go on." The lowest form of prayer is, as I told you, "I want this, I want that, otherwise I cannot pray. I cannot live. Give us our daily bread." The time comes when the wife sees: "My husband loves me even in rags and torn clothes. He sees my condition and he does not buy me new clothes, but I must be loved by him; if these torn rags appeal to him, all right." This is the ultimate goal. "If he wants to see me in this state and he's pleased with that; if he knows, he sees and does not give me anything, it means I'm pleasing to him in that manner. My whole job is to win his pleasure, is it not?" So this is the ultimate. There are stages.

Question: The ultimate evidently has been reached in the East but in the West we have a complicating factor: advertising. The wife perhaps listens to television or radio and finds out that she really should have this desire and that desire, and...

Master: That's in the beginning. That's quite elementary. As a son of man, you see, everybody wants something. But when a woman comes in contact with somebody who has chosen her as a companion for life, for weal or woe, then she should win his pleasure.

Question: We have a new factor in the West that enters in called women's liberation - in which they don't believe in accommodating themselves to the husband the way that You've discussed.

Master: You see, strictly speaking, husbands and wives should have equal rights. But they must be one soul in two bodies. Otherwise there's no good family life. God has united them as a matter of reactions of the past. Now I'm speaking very strictly according to principles. You don't mind that? When a man takes a wife and they want to leave each other, then even if the wife remarries or the husband remarries they are both adulterers. These are the words of Moses. We fall short of these Commandments. And there's real happiness only when one is attached to one person throughout life. In India this has been proverbial. In the West there are divorce courts. Every day some trouble arises. "All right, I'll go," the wife or husband says. So where's the peace? No peace. After six years just see them. One son has been born here, another son is born there. Who claims them? That is the difficulty, I would say. India has been proverbial for family stability, but this disease has now also crept here too. Divorced people think they are advanced. To my mind they have degraded themselves by this level of thinking. So there is actually no permanent peace, union or integration. You follow me? We also have divorce courts in India now - not many, but still they have been started; it is the nation's loss. In the West you'll find that trouble arises every day. There are very few who are sincere to each other. God has united you as a reaction of the past, so let God disunite. Both of you should go together as equals; both united together. So marriage means taking a companion in life who will be with us in weal or woe in our earthly sojourn, and we should help each other to meet God. One duty may be of begetting children. But if divorce comes, they say: "This is *my* son, you can keep *that* son." All this trouble is going on. First a son is living with his father; two years later he is living with his mother. No, excuse me if I say, there is no sincerity. Divorce is one of the main causes of trouble in the West. It has crept into India too, I'm sorry to say. The Mohammedans also allow it, with some restrictions. A man wanting a divorce gives

notice for three months, then reconsiders for six months - that's the rule. Then after one year or so if he and his wife cannot be reconciled, they are divorced. At the time of divorce the man pays something. You see? This is what Mohammedanism has got. In Hinduism that has not been the custom. Now you may say you approve of divorce, but I'll say evil has crept in here. If a man considers he has to adjust, he will do so. In my letters you'll find the advice, "Try to adjust, please." And many couples, after having applied for divorce, have returned to each other. Now they're living a good life. When you *know* that you both have to carry on, the situation adjusts. Otherwise one will go this way and one that way; there will be no peaceful home. So I always tell them, "Be polite to your wife, be truthful, be loving, adjust, control yourself." And to the wife, "If your husband hates you, *you* must be sincere." I've found in many cases they've come back to a normal life. So every day try to adjust.

As it is, a young man gets married. After two years he divorces; he takes another wife, and the wife takes another husband. After two more years he gets another divorce. Every time he has to remarry he has to take the role of a young man again; he's never out of the sensual life. I'm pointing this out from the spiritual point of view. If those who are divorced remarry, both are adulterers. You see you cannot stamp out good or evil altogether, but we have to take such a recourse in which there is more good as compared with evil. Married couples should say, "You and I have to carry on somehow, we haven't adjusted yet. We will try to adjust." But if one partner threatens divorce, then the other will retaliate. That's not the way; there will be no peace with all these frivolous thoughts haunting your brain. I'm just explaining from the practical point of view, that's all. Once I had a very long correspondence on this subject. There are some genuine cases of hopeless marriages but they are very few. Now everybody with a little excuse can say, "I am going to leave you." How can you love two men at a time or two wives at a time? After all there are some obligations. I'm not talking deep philosophy, only common sense. There's more peace that way. I now find those who have come in contact with me through correspondence are changed. Those who had already taken recourse to divorce, that was too late, but those who were intending to divorce, they have reconsidered the situation. Now they have a peaceful life. To give you an example: if you've got one bangle, maybe of iron or gold, that won't make any noise. If there are two or three, they will always be jingling. One heart attached to so many places - where's the rest? sometimes driven that way, sometimes driven this way. So this is very important, a very grave question to consider. I'm sorry this evil has crept into India too. Even now it affects, I think, ten per cent of all marriages. You see, once a custom starts, it continues. In time what they have started will spoil the whole thing. In the case of family planning, India has the highest birthrate now.

Question: In India one sees billboards everywhere advertising family planning. Do you approve of it?

Master: Truly speaking I don't; they should maintain celibacy, chastity. This is a very valuable thing. They spoil it. I am not in favour of family planning. To conserve that power helps you physically, intellectually and spiritually. I have put one column in the diary for chastity of thought, word and deed. In these points I've made clear what I think...

All right, tomorrow morning you may meditate at seven thirty over there. If you call me, I will come about nine or nine thirty. Then in the evening we'll have a heart-to-heart talk. Now if you don't mind I'll attend to them. (So many Indian initiates are waiting to see their Beloved Master.)

Good night to you all.

9th September 1970
Darshan talk given after
morning meditation
Sawan Ashram, Delhi

Heart-to-Heart Talk
Number 3

Question: Is it all right if we sit without a chair in meditation?

Master: The best way is that the spine should be straight, no tension in the body. That is the natural way, you see. In the yoga way you have tension to get into the lotus posture; that's a different way. Just sit in any pose most convenient to you. Only, the spine should be straight, that's all. No tension in the body anywhere - in the neck or anywhere. You may sit on the floor; you may sit in a chair, anywhere. Once you've adopted a position, don't change, that's all.

Question: If you get tired periodically and lean back against the chair, that's bad?

Master: The only thing is, you shouldn't go to sleep. Sometimes you sit - you're relaxed - you may drowse because you're fully relaxed.

Question: Is there a better class of distractions? For example, if your mind suddenly starts thinking about the Master and the Master's work and what He's said and so on. Is that a better class of distraction than thinking about other things?

Master: Comparatively it is a bit better, but not much. Why do you ask? Why don't you go and see? If I am just standing outside talking to you, when I enter, I see you. Which is the better of the two? For His sweet remembrance - all right pray and sit, that will create a good atmosphere to start with. The mind has a very curious way of deterring us from the Goal. You might be thinking, "Master is all right, He is this, He is that." Well, already thought is there. You must see Him, seeing is better than thinking. The only thing is, sit with single-minded attention; He is all alone, He wants everybody to come all alone, not to take worldly thoughts or even the body or the intellect: leave them. Go straight into Him. Go into His lap. This by training you'll be able to do. But, the man who has only bookish knowledge is in the wilderness; there's no way out. We have to understand, but once you've understood, then do it. The only thing that remains is to do it, is it not? This is what's wanted.

The mind tries to block you from the Goal, in a very gentle manner. It will say, "I've been thinking of the Master." Why? Remembrance of the Master is all right. When you develop receptivity you'll have radiation, effect of the radiation. But that will come only when there is receptivity. Receptivity develops only when you are there, nothing remaining between you and the Master.

Question: As You know, we were here last year and then we went back home and now that we're back I can say for myself, the meditations suddenly once again are better than they were back home.

Master: (*Very seriously*) Of course. The point is, we cannot underrate the atmospheric effect of the Presence of the Master. But from thousands of miles away, if you develop receptivity you'll have that effect. Similarly, when you sit, there should be no other thought even of your own self. Then you'll have receptivity.

Question: Here in the Ashram we don't have these outside thoughts pressing in on us. We are in isolation. We don't get the news of the world. We don't have people coming in and gossiping and things like that so it's much easier.

Master: What did Christ say? "Shut yourself in a closet." What did He mean by that?

Question: Well, (pointing to his forehead) going in here, I'm sure.

Master: Either that - or if you want to see a newspaper we will give you one! For a while, you see, it is a sort of training. Say a week, ten days, a month or so. If you're devoted regularly the whole time, from day to day you'll develop. When you go to a Master, the best thing for you is just to make the best use of your time. Put in more time by developing receptivity. You have a hundred irons in the fire over there. Here I think you've not many. You might create many, that's up to you.

Question: One should, I suppose, pull each of those irons out of the fire gradually as ones life goes by rather than leaving all of them in.

Master: I tell you, if you leave it to the mercy of the mind, that time will never come. The mind's work is to go over-board.

Question: Some of us are more inclined toward using the mind, aren't we? I mean, say, astrologically some people are more inclined toward mind things and have a bigger burden to start with?

Master: Their further progress will be retarded. If, for a while you have to do something, do it. But our main work is to see God. For instance, go in and see Him first, then do anything you like. We get involved in many things before we see Him. That's all. For a while, maybe a day, ten days, we should reserve some time for that purpose. That is a great helping factor. Reserve time for that. If it is not a day or two, at least some hours in the day, maybe two to three hours - just cut off from all outside. Shut yourself in the closet, in your room, and then nobody will disturb you. This is done by training of course; there's no high road to that.

Question: Must we sit perfectly still? Now I notice when, for example, Master Ji is singing for You and listening to You talk, he sometimes sways back and forth. Is that permissible?

Master: I tell you, if you think of the body, you'll feel rocking. If you don't think of the body, you won't feel it.

Question: Even if you are swaying?

Master: You can be rocking but you won't feel it. But that's only if you're not thinking of the body.

Question: I see, yes.

Master: That is why I always say, just fix your gaze into the middle of whatever is before you and in front of you. Not here (pointing inside His fore-head). There the body will wake. By concentration man develops these things. So there is no high road to concentration, but to concentrate, concentrate and then concentrate: that will come.

Question: Are there any exercises outside of pure doing it that one can work on in order to improve concentration?

Master: Do one thing at a time, wholly and solely. That will help you. If you are at work, be fully at work. When I was in the office I was sitting there and never knew who was sitting in front of me. I put my whole attention into it. And the work was done (He snaps His fingers twice) in very little time. That requires training. When you are at prayer, be fully at prayer. That's the answer. Prayer, saying prayers, that develops an atmosphere for a while. When you have got the right atmosphere, just do your work.

Question: You'd recommend starting mediation with a prayer, then?

Master: That is better. Just think of the Master, of the God in Him, not the Master but the God in Him, you see. That will create a little pacifying effect, a boost. Pray, sit, go within. Once I put this question to my Master in the very early days, I asked Him, "Well Master, if we are cut off from the outside, and if You have not appeared inside, what should be done in the meantime?" That was a very practical question. He told me, "Well, look here, men think of their cattle, of their friends - is it bad to think of the Master for the intervening period?" Then again, after some time, I asked Him, "Well, Master, what should a man do?" He answered, "If you know the Master is sitting inside, Whom you want to meet, whether you think of Him or not, go in and you'll find Him." These two points were very much clarified. First pray. When you can think of so many things, why not think of the Master? This is much better. As you think, so you become. But it is also not enough - go in and *see*. You know how to go within, and you'll find Him there.

Question: You know, there is a note of consolation in what You've just said - in that there was a period in Your life when you couldn't see Your Master.

Master: In the beginning, when I went to Him, for the first two or three days, I tell you I did not get very much radiance at once. He used to guide me within for seven years before I met Him. When He sat there as a man, and said, "Go within" that I had already done seven years before. He was with me. I put the question to solve the riddles for others. For me it was not so bad, because I had that experience. But I asked Him what should a man do in the meantime for those who had just started. He said, "Is it bad to think of the Master?"

Question: Well, it didn't apply to You then? This was just a theoretical question?

Master: Yes, just a theoretical question.

Question: From that moment seven years before You met Him until You did see Him in the flesh, did You see Him all the time inside for all those seven years?

Master: No, no. When I sat in my meditation I found Him. I could fly to other places with Him. In the inner flights, He was with me. In the outer life I was guided also.

Question: Had you been with Sawan Singh Ji in a previous life?

Master: You see, that Power works all through - not in the same form. But that Power is there. Of course man is in the make. Suppose I had or not? Will it help you? God Power works, man is in the make. Some have more than others and then again others are not yet ready; but all have the same Goal. Every Saint has His past and every sinner a future. There is hope for everybody. With a very few words, things can be cleared up. Very simple words; but for the man who is on the Way, the Master simply leads Him. I tell you, when I was a child, I was reading in third primary. I saw a man giving a lecture. "Where do all his words come from?" I was just thinking from the level of a child. Now, it seems very ordinary, does it not? So the time factor is a necessity. Those who are more ready, they'll develop quicker. Even those who, as I told you yesterday, are not ready, they've only got to start now and be regular, obey the Commandments of the Master, live up to what He says and they can go ahead of the man who has got some background but is *not* fully abiding by the words of the Master. So there is no hard and fast rule for that. But this is the highest thing that we have to do. The main idea, highest idea, is to know God, to see Him. In the manbody you can see Him.

Question: Sacrifice everything for that?

Master: Put God first. Other things follow. Do your best for the good of others. No selfishness, no congealing, you see. Self will expand. That will help you, thank God! If you help

others, you'll be helped. If you give consolation to others, you'll have consolation of itself. If you don't let anybody die of hunger, I think you will be cared for.

Question: But I thought You said before, that we're not in a position to help anybody until we break through?

Master: That is in the spiritual way. In another way do the best you can. A man should learn to give others something. When you've got no money, how can you distribute? Sometimes these talks are given from different levels. Sometimes the same words can convey their meaning from different levels. Each man should sacrifice - live for others. That is the main thing. First, maybe one per cent, then ten per cent, then fifty per cent, then a hundred per cent. That's the ultimate Goal. The more you live for others, the more your self will expand, the more you'll find peace. If everybody cares, there's very little hardship.

Question: How many different levels should we understand You on?

Master: As a man first; as man to man, then the inner way. First we are men. A man is required for guidance. If He comes direct from above, then how can we contact Him? A Master should be One who has passed through His man-life. You see the difference in Christ as the son of man and as the God-in-man? That's the first thing. When I went to the West they said, "He has got human nature, the human touch." I'm a man first, of course. We should be men. A man should be perfect all around: physically, intellectually, socially, lovingly. These are things only to be explained from the level of man. If you feed everybody then you won't remain hungry. If you don't allow anybody to go naked, you won't go naked. That's the only thing we have to learn. That's the right understanding. If you think like that, then right understanding, right thoughts will come, then right speech will result and right actions will follow.

Question: You say you wish that all of us could come up to that stage. Well, what percentage of us will come up to that stage in this life?

Master: Look here, why should you care further? Look at how far *you* have developed. The sooner you reach the Goal, the sooner your migration will be over.

Question: You'd rather not talk about when this is going to happen? It's going to happen some day but You don't care to specify?

Master: Everybody should care. Let Him come first. See God and then distribute. Don't be the contractors, I would say, for others. You go and others will go - example is better than precept.

Question: Don't worry about the spiritual progress of others, just worry about your own?

Master: That will be a good example, for they'll follow of themselves. Even one word from you will help them. If you don't do anything yourself, you may give very long talks, but to no effect; that's the difference. A man speaks from the abundance of his heart. His words or expressions will go out charged and give the same effect to others. Wanted: reformers, I would say, not of others but of themselves. And what will be the emoluments? They will get Godhead.

Question: It's a big job.

Master: Big job? Big revelation! And that we have to do only in the manbody. The pity is you have not decided what to do. I decided this in 1912: God first and the world next. I was very ambitious, you see. I was a voracious reader of books. I read three libraries. I was wont to have ambition this side, that side. I had to decide.

Question: In other words at that time You decided You weren't going to make a lot of money or worry about that?

Master: I wanted big libraries to have at my disposal, for instance. All conveniences. I was, as I told you, a voracious reader of books. This knowledge dragged me to learn all these things here and there. I was not satisfied. I would take up a book at night and would not go to sleep until it was finished; maybe four o'clock in the morning or five o'clock.

Question: And You wanted to purchase a big library in later life?

Master: No, that was an *early* ambition, you see. Everything to help. What for? To know Him. So I wanted God. When one wants God everything will come to help.

Question: This ambition for the big library disappeared as soon as You'd seen Your Master?

Master: I saw my Master even previously, but that was because of background. It's God's Grace. So my point is: if each man has made himself a man, I think it's the highest service he has done. The Saints say, "All right, dear friend, do Simran." His charging helps. Charity begins at home. If you do that, you'll do a great service, I tell you - by radiation, by example. Everybody coming in contact with you will be guided. Some people say they feel peace here. I never tell them to do any thing. By atmospheric radiation you can have it. And by receptivity, you can receive it. This is no new thing that I've got specially in me. You are all of you endowed with That. Simply, you have not cared to turn that way, that's all. Lay by your treasures, where? What did Christ say?

Question: "Lay up your treasures in Heaven."

Master: We are to give and take. We have to finish off gladly. God has united you - some as brothers, some as sisters, or wives. Don't sow any more seeds. Sow the big seed of God, you see, that's all.

9th September 1970
Evening Darshan
Sawan Ashram, Delhi

Heart-to-Heart Talk
Number 4

Question: The Masters who preceded you, Swami Ji, Baba Jaimal Singh and your own Master Sawan Singh, all left writing behind them or reports or records. How accurate and how pure are those records today?

Master: Truly speaking, you see, the Master Power is not a thing which can be passed on through papers. It is not like lands or other things which *are* passed on through papers. It is sometimes passed on through the eyes. So Masters cannot put it in writing. They've never done it.

Question: Well, I mean the writing they have left behind. How accurate is it?

Master: Why should it tax us?

Question: *Sar Bachan*, for example, and some of the other books.

Master: These books are there, of course. There are two parts of *Sar Bachan*. One is a collection of poems, one is in prose. Some of the poetry is by Swami Ji Himself. The other part, the prose, is from Rai Saligram. Both are combined together and known as *Sar Bachan*. The portion in prose is not the direct statement of Swami Ji but of some body who attended the Satsang and was detailed to convey what was given out there: a third person conveying the talks given by Swami Ji to Rai Saligram. So that is the prose part.

Question: Was Rai Saligram a saint?

Master: Yes, surely, he was advanced. There were three disciples of Swami Ji. One was Baba Jaimal Singh, who was very advanced in meditation, He went to the highest. Rai Saligram was a very loving and devoted disciple. And there was one sadhu, whose name was Garib Das - he initiated only those who were sadhus. Rai Saligram remained at Agra together with Swami Ji's wife, and Baba Jaimal Singh was detailed to come to the Punjab and continue Swami Ji's work. Therefore, this line is coming from Baba Jaimal Singh, Baba Sawan Singh and still continues. So now in each initiate's soul Swami Ji is passed on. With due deference, the only criterion is what you get. If a man gets that much, it is all creditable; it is for the people to see, not for anyone else to judge. So generally these things are passed on through the eyes, not through papers; it is not land or houses or anything like that to be passed on. Of course, *those* things are passed on through paper. But this is a gift of the soul through the soul. A man is trained all through life and is in the make. Everything is in the make; one day doesn't make a saint.

Question: There's not too much point reading what they've left behind?

Master: Sometimes it proves not useful, I would say. I have regard for everybody. It is up to the people to judge whether they can get anything. If they get the same thing, there can be no dispute between the givers. Maybe there are a hundred givers, ten givers, five givers. So I have love for all. Those who are giving, all right, well and good, I have love for them. Even if they don't give anything, it is for the people to decide, "Why should I bother about them?" I have respect for all.

Question: What exactly did you mean when you referred in an earlier talk to "two souls in one body"? (Ed. On September 8, 1970)

Master: Two souls when joined together in matrimony should feel one in two bodies. That's all I meant. I never meant any obsession, you see. Marriage is taking a person as a companion in life. Both should have one thought, one word, one ideal to follow. There should be no clashing, you see. They should be receptive to each other. So that is what I meant; one soul working in two bodies. It is God who unites. One is born somewhere, the other is born somewhere else; it is the flowing pen of God which unites them. Whom God has united, they should work together. "Whom God unites, let no earthly power disunite." So they should work as one soul in two bodies. Live an ideal life and be of service to others, too. An animal can be of service to itself but man is one who is of service to others as well as himself.

Question: Your exact quote then was "one soul in two bodies" and not "two souls in one body"?

Master: No, no, no that. That becomes an obsession. Not that. Whom God has united, should remain together through weal or woe, both should make an effort to know God. One duty may be of begetting children. Not all. It is not a machine of enjoyment. It is a sacred duty. It is a sacrament.

Question: Is this a matter of soul mates, really? Half a soul uniting to the other true half-soul?

Master: You see, according to reactions of the past, men are brought together to finish off their give and take. Others are brought together as sons and daughters, and so on. This is to wind up the whole give and take.

Question: This is just a phrase then, really?

Master: Yes, a phrase, just to let them know they are to work together, not disunite. I think you will have better love this way than the other way. God has united them. What is marriage, you see? Two souls born in different places are brought together. They don't know each other, they never dreamt of it, but they come together and become united. From this day onward their company is sacred so that there will be no corruption. Because God has united them they should have more love for each other, and try to adjust. They must be of use to others as well as themselves. The main ideal before us is to know God while in the manbody.

Question: Does it often follow that people who are married in this life have been married in previous lives?

Master: Maybe, or maybe not. Reincarnation is there, you see. Definitely. Some say it is not so. I know people who do remember their past births. They gave out something of their past lives which have been verified.

Question: But you can see it all from the top of the third plane?

Master: Yes, not before. Until then, if you know who is who, then I'm afraid you won't like to see his face, or else you'll be more attached. The attachment already brought us down here. So it's better not to know. Clear your way back to God, that's all.

Question: Do we meet people from previous lives? If we meet them, do we meet them again? Is it a pattern so that we keep on meeting the same people all the time?

Master: Not necessarily. Some we meet; we have to finish our give and take in some other garb. Sometimes you don't want to pay any man what is owed till he forces you; but eventually you have to pay, whether you wish it or not. Sometimes you want to help somebody; but with all your goodness you cannot help him. Sometimes you love somebody; with all the good you do, he doesn't love you. These conditions are due to the reactions of the past.

Question: Where is the decision made as to what role we will play in a given life? On the astral level or does the Master make it from Sach Khand?

Master: The only thing is, when a man and a son are united, union comes as a result of the past. When they are brought together, they should be devoted because God has united them. By decree of God we have been united. As the reactions of our past wind up all reactions, so in both of them the idea before them should be to know God. Pay off all previous seeds and don't sow new seeds to sprout forth. That you do only when you become a conscious co-worker of the Divine Plan. Otherwise, every man feeds he is the doer. When you are the doer then whatever you do, that will react. As you sow, so shall you reap. So if you have become a conscious co-worker of the Divine Plan, there'll be nobody to reap.

Question: Madame Blavatsky used to have this phrase, "The Lords of Karma." Is that phrase valid?

Master: Lords of Karma mean the negative power. You see, that action-reaction is after all controlled by some power. As you sow, naturally that bears forth fruit. So we should be very cautious not to sow fresh seeds, new seeds, because we have to bear the reactions.

Question: What if in spite of everything, we do sow some fresh seeds?

Master: Yes, that you cannot differentiate now.

Question: That means we have to come back in another life?

Master: That is what I said. It's better we do not know what is the reaction of the past or what fresh deeds we are doing. We do not know these things until we come to the third plane. Now what to do? Know it is God Who has united us; pay off sweetly, adjust yourself, don't think evil of others; in thinking evil of others - even only in thought - that's sowing the seed. Also to tell lies, just to say something and mean something else. So you should have love for God and love for all humanity. That way, you won't sow any fresh seeds. If anything comes up, that will be due to a reaction of the past; you are helpless, you will have to do it. But you do not know. When you become a conscious co-worker of the Divine Plan, even if you sow fresh seeds, new seeds, they won't react. They will be nullified because the doer won't be there.

Question: Suppose we don't get to that exalted stage of becoming a conscious co-worker of the Divine Plan and we do have an evil thought about somebody, in a future life how would we have to pay that back? By them thinking evil of us or doing an evil action against us?

Master: If a man becomes a conscious co-worker of the Divine Plan, he never thinks evil of others. When he sees He is working, how can he think evil? He sees all are gods, micro-gods. When you get the right understanding, you see that all mankind is one, all are soul-conscious entities of the same controlling Power. So right understanding will result in right thoughts; right thoughts will result in right speech; and right speech will result in right action: you cannot do otherwise. So it is always better to be guided by the Master. He will say, "All right, adjust yourself. Co-operate to the best you can and leave the rest to God." If you get His guidance, it will help. Surrender; the whole thing lies right there, you see. And that's very difficult. To surrender completely is very difficult. It is better to do your best and leave the rest to God. If you have right understanding then naturally everything will fall off. That won't be binding. In *The Wheel of Life* there is more detail.

Question: Yes, I've read it, but I can stand reading it again, I know.

Master: Digest it more, that's all. Masters teachings are sometimes very straight speaking, they don't mind who is who. People say, "Oh Master, what is the good of our coming to You if we

have to go round on the wheel of actions?" They say if you go to a lion and are afraid of the jackals, what's the good of it? It's the work of the Master to wind up in His own way. Any of the reactions which cannot be set aside, they are made to happen. What little thought can be adjusted - even in thought - is also finished with. And the ultimate goal is to make man conscious of the Divine Plan. For example, if there are loads and loads of wood, heaps of wood, if you add a little spark of fire, that will reduce them to ashes. Similarly, you have got an unlimited number of heinous crimes committed in your past lives; if you get a spark of Light from a Sadhu, that will burn them away. That means you become a conscious co-worker. This is something you just start to develop. That's not the end-all. You see the Light; then naturally you will have the right understanding. You'll feel buoyant to sing in an inspired way. As a man develops he feels that way; he becomes a mouth-piece. So learned and unlearned are both sinful. Men who do good actions - even good actions - that is also binding. Chains may be of iron or gold, that makes no difference; they are all binding. So the only way to become a conscious co-worker of the Divine Plan is to realize that He's doing it, you are not. You will have to become a mouth-piece of God. Masters speak as inquired by God. And we all have to become that. There's nothing to be afraid of. Every Saint wants His man coming up to be a saint; that is why I tell you you are to become ambassadors. Haven't I done my part so far? It is you people who have to carry on further. You are the budding hopes of the coming generations, I would say.

Question: You mentioned last night that at initiation approximately one-third or a little bit more of the initiates saw the Master within. Does that mean at that moment when they did, they became conscious co-workers of God and will always be regarded as such?

Master: That is something to show that Power is within you always watching your every action, whether you see it or not. *You* have to judge. Talk to Him consciously. And that Power talks within; Master does talk. The other day at initiation I asked if Master talked to anybody. "Yes," one person told me. That was only to show there is something. People don't believe there is anything inside. Thank God, people are having proof of this! Go anywhere, other gurus simply say, "Go on doing this, go on doing that, one day you'll have it." But a Master gives you something to prove that there *is* something, and you testify yourself that you've seen. When you have seen, then there's no evidence required from anybody else - everybody has his own development, but everybody gets something, some conviction that he sees for himself. So that's the biggest criterion. Don't believe the words of the Master unless you are convinced yourself. You *do* See. Maybe little or more. That is to be developed.

Question: Well, if you don't believe in the words of the Master before you have an experience, you have a lot of trouble having the experience, don't you?

Master: I tell you, no. Books are there. Learned and unlearned both have to do the same thing. An unlearned man does not require any rules or any evidence from the past Masters; he doesn't care. A learned man would like to know whether it is true, whether anybody else also bears testimony to it; he is taught very cautiously. Children see Light. They don't want any theories or any discussions or what one Master said and the other said. They simply sit and see Light. It's a boost that's been given by the Master. That's the only criterion of judging whether a Master really has something to give. People have forgotten, you see. They are giving their whole time to singing and lighting candles, this and that. That's all right. That's preparation of the ground; good actions. But you are the doer. First see and then say. The difference between a Saint and other men is that He Sees and then says. The other men do not See, they simply read and say. So anyone can say

"God is Light; God is all Light." One who Sees says, "God is Light - I have *Seen* that He is Light." A man who is blind from birth has never seen the sun. A man who has read "God is Light" is just like a blind man saying he sees the sun. All outer performances are only to help you prepare the ground. That is the reaction, good reaction, but there is no emancipation unless a man becomes the initiate of a Saint, and the only criterion of a Saint is that he *must* give something to start with. Some gurus use hypnotism, some mesmerism, some use radiation. Other gurus simply say, "Go on doing this, you'll have more; rest assured your salvation is definite." This won't do; this is on credit - we must have cash.

Question: Those who take drugs such as LSD and have certain experiences, are they valid experiences?

Master: No, no. They are hallucinations. Any thought reverberating, that brings forth a hundred times more. Mind that. Why we should stop such-like intoxication, any intoxication, is because we are conscious beings. The use of those things make the subconscious little morbid. We are not to use them. That's the death of the soul. You follow me?

Question: Drugs result in the death of the soul?

Master: The death of the soul, yes. Consciousness is lessened. Naturally those who take drugs have to go to the lower planes. This sort of intoxication starts all that. What is the result of taking LSD then? It is still more death of the soul.

Question: There's a great deal of talk that LSD is the foundation or a basis of a religion of the future or at least an improvement on the kind of religion that is now existent.

Master: No, no, no, it is deterioration! Definitely going down to beastlihood. Your consciousness is marred. Animals are also conscious; even a snake is conscious, but there are different degrees. Man's consciousness is greater. If you use suchlike things your consciousness is affected. If you are intoxicated, it means your consciousness is affected. You will have to go to the lower planes.

Question: Do those who come to you from a background of drug experience start with a very definite handicap?

Master: Surely. Sometimes at initiation they are given a double sitting. They are made to sit twice. Hitherto, men were carefully prepared for initiation. Those who came to the Master had to live with Him for months. When they were ready, only then the Master gave something to them. Now the times have changed. So something is given all at once at the start. Then it should be maintained by self-introspection. It is wonderful, of course. How can we have this on the very first day? All get something, some more, some less, that's another thing, but they do get it. It's a special gift of God. The Iron Age is the worst of times; still God's Grace is more, so that many may be saved.

Question: Of course, it's quite obvious that when You initiate them here that everybody gets an experience. I mean you can see it, you can count it, but I don't know if that is necessarily as obvious when Your assistants do the initiating elsewhere.

Master: I tell you, if they use their own ego, then they don't succeed. If they become a mere channel, all get it. I receive all initiation reports. Most of them get something, some do not. I tell the group leaders to give them a second sitting when they are fresh and buoyant. Sometimes they're hurrying, they come running and are then made to sit. How can they have an experience? The initiation should be done when they are calm and quiet, and when he who is the channel becomes a channel, no exerting. So these things stand in the way. My Master once came to Lahore

where I used to live. He initiated some people there. Then He told me, "I have sown the seeds; you give them water, you water them." I told Him, "Master, I'm a mere pipe. The water that You'll send, I'll give them." You see? Pipes are only there so that the water runs through them. Otherwise they are hurt. See the goal, not the personality. I say, "All right, you can give them a sitting." It doesn't mean that *he's* giving initiation. The more of a channel he becomes the more experience they get. Sometimes they are not ready, or the man does not surrender to the Master Power within - that sometimes stands in the way. Some get very wonderful experiences, too. Of course, here and there we find some that do not. Then I tell them, "Give them a second sitting." Sometimes there's some inaccuracy in their doing the practices; sometimes the instructions have been given hurriedly; sometimes the channel is feeling he's the boss. Then the trouble arises.

Question: Would you recommend then before a person is initiated he undergo some kind of preparation for that initiation; I mean several hours of meditation or something of that nature?

Master: You see, concentration can be done only when you have something to concentrate upon. When you close your eyes, if you have nothing to see - nothing to stand on - you've got darkness before you. So there you will stay, like a child shut in a dark room with the door closed; he'll break the door, he'll cry. But if he sees something that's attractive, enchanting, then he will not cry. So there must be something to stand on. Most of the - excuse me for saying this - the so-called Masters tell their followers, "All right, visualize my face." But I never recommend, never tell anyone that. Why? If you visualize anybody, God forbid that he is not perfect, then you'll become what he is. It's very dangerous. God is one who comes of Himself. That figure that appears of itself in the calm and quiet silence in the heart, that is from God. You are not to visualize. I never tell people to visualize. They should pray and sit. If somebody is of a higher level than you are, if you visualize Him He won't come in fully. Some days you'll see His turban, some days His hand; then you'll say, "I saw Him there." The mind will be running. Those who are of your level or those who are below, if you visualize, you'll see their face. So most of the people nowadays - I've come in touch with all these heads of religions - they all tell their followers to visualize their form. They give you a photo. A photo is only for remembrance, just like a friend. What comes of *itself* within - manifests - that is true. That's the difference. That is why my way is different.

So Light is the only thing to stand on. What Light? Not physical light but the inner Light. That is the God-into-Expression-Power. Some people light the candle and visualize the candlelight. Think of the cow and the cow will become a sister, is it not so? Think of the Master, all right; he's got a very good face, very good turban, He is a very gentle man, very elegant, he's a very good actor. But what he is, that can be tested only by initiation. There's a vast difference, you see. Don't go by propaganda. Propaganda is made when a man has fears, when he is incompetent - don't go to such a person. I allow everybody to go. I say, "If you can get something better, then all right, take me with you - I'll be thankful to you."

Question: Did anybody ever volunteer to take you with them to something better?

Master: Not so far. If he is better, I will go. I see by the parallel study of religions, scriptures, as well as by sitting at my Master's Feet (different Masters seemingly advanced sat at my own Master's Feet) that which I have seen, that is true: it is supported by all Masters who came in the past. Why should I doubt it? I tell them only to save them from going astray. I've seen men who were initiated and got something and were progressing. Someone says, "Oh, that's a higher place. Let's go there." They go there. They lose what they already have and further, they do not get

anything new. If they come to their senses, then they return. They are always welcome. Even the prodigal son is accepted, you see.

Question: Occasionally there is a disciple, is there not, who feels that he has climbed to high areas and sets himself up as a teacher, but actually is lost in the astral?

Master: Surely; nobody can boast that he knows everything. Even if we know everything - all creation - what is it? It is one ray of thought, is it not? Man cannot know everything. At least that which is that ray manifest somewhere, that can give you contact with that ray within you, that's all. No Master ever said, "I am the Doer." He said, "God, the Father, works through me." When he sees some higher Power working, how can he say "I am the worker, I am the Guru, I am the Master"? Those who say that, they are not the Master. They have advanced a little; they just try to hypnotize their followers. Such a man is stuck, for his own progress is retarded; he loses. It is a very dangerous way.

Question: Some of your initiates who have sought to use such powers have had the powers taken away from them, haven't they?

Master: They retard their progress. You see, once something is given at the Feet of the Master, He never takes it back. He keeps something in reserve. What He has given - when it's a spiritual matter - need not be doubted or tested. He gives, but further progress is stopped and what little he has had is lost, and he repents inside. He cannot tell anybody what his fate is. Those who are initiating over there, the group leaders, I see their diaries and I'd be very ashamed. They become bosses; they become generals. That is the difficulty. If you take them as a be-all and end-all, naturally their progress is stopped and the initiates' own progress is also doomed. If you have a little pond of water how long can you use it? Have contact with someone where there is a perennial source. Hundreds of men drinking, that won't exhaust it.

Question: But, of course, you have a background with the Indian Army. If you see generals who are misusing the powers of the commander-in-chief, why not remove them and put in other generals?

Master: I tell you one thing. This question has been put to me many times. We are to carry on with these imperfect people. You have not to ask if they have matriculated or graduated. You carry on with them because they are to be made only channels. Only for that. That's to carry on the work. But their progress is retarded. Go and ask them. See their diaries. I enjoin that each man should keep diaries. Even representatives should send diaries. They don't keep them. They feel they are perfect, but they are not. But anyway, the work has to be carried further. Those who become a channel progress.

A thief went to a Master who told him to do four things: "First, tell no lies; secondly, don't steal from anyone from whom you've taken food; thirdly, don't steal from the poor. And when you see others being martyred on account of you, stand up yourself." The time came when he needed some money. So he thought, "I should go to some rich man": he went to the ruler of the place. To go to the ruler of the place he dressed very nicely - naturally, if you go to the ruler, you must be well-dressed. At midnight he arrived at the ruler's house. Those who were keeping watch outside asked, "Who are you?" He said, "I am a thief." He thought, "I am not to tell lies." They thought, "It is past midnight now, how can any man so very well-dressed be a thief? He must be some near relative or friend of the ruler." He was allowed in. He collected all the money which he put in one place. Then he just saw something to eat. He took it. How could he take the money now? He'd been ordered not to steal from anyone from whom he'd taken food. He left everything there and

went out. And those who were on the watch said, "All right, he had met his friends and gone away." Next morning the ruler woke up, everything was upside down. "What's all this?" The man had come and gathered everything and not taken it away. He asked the watchmen, "Who came here last night?" "A man came here after midnight. He said, 'I am a thief.' Then he went away. God knows what happened." Next morning they rounded up all the thieves recorded by the government. They called everybody and began to beat them. When the thief came to know someone was being martyred for his sake, he said, "I am your thief." The ruler wanted to know, "How did it happen?" "I went to my Master, He gave me instructions to follow: first, not to tell lies; when they said, 'Who are you?' I told them, 'I am a thief'; but they let me in - I collected everything; then there was something that I tasted, then naturally I was not to take it, because Master said: 'Don't take.' Now because others have been beaten for my sins I have come forward." So the ruler asked, "Who is your Guru? I would like to go to Him." So even if you follow literally, you are saved.

Have you seen that circular on the diaries? What's the use of keeping a diary? First of all you become regular; second, whenever you commit a sin, you write it down, you confess and you remember the Master and God. In Christianity you go to the minister and confess after a week or a month. If you keep the diary, then so many times during a day you confess, and so many times you remember the Master: "I've forgotten, I've done wrong." Remember the Master every minute. If during the day you commit so many things, you confess so many times, you remember the Master so many times. The confession washes away.

11th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 5

Question: Do some of Your initiates get to the stage, maybe after several years, when they say, "I can't stand this any longer. I've got to eat meat. I've got to violate the chastity regulation. I've got to forget about keeping this diary," and then they take off and go someplace else?

Master: If this happens, they are not really hungry for something higher. They want only this life, not the other life. That's all. They had been given something; they are not living up to it and, moreover, they did not taste the sweet elixir of being in contact with the Absolute. Sometimes it's because of society. Sometimes it's because they don't keep their diaries. That is why all these things come up. That is why most of them won't remain. Such-like people will never remain in contact.

Question: Sometimes I would imagine there is such terrible pressure from family members that satsangis give in.

Master: I tell you. I was born in a family of meat-eaters. As a child, I did not partake of it. Nobody can force you. One may refuse. I can love you but not necessarily eat what you eat. There are limits, you know. Somebody came to India who said, "When any food is offered, it should not be refused - in the Bible it says so." So he cannot refuse anybody's offer of anything? They have the right to poison you? Good things you may accept. Otherwise politely you say, "No." It's really not poison but it affects you, otherwise it's only a lame excuse for not doing it. If you live for some time in contact with higher spirituality then naturally the mind comes under control. The mind does not want to give up outer enjoyments. When you enjoy inner bliss, how can you return? In the beginning at least something has to be regulated.

Question: So it's a matter, I suppose, of not wishing to submit to the initial discipline that's required.

Master: That is what is strictly required I tell you. In the old days demonstrations of these gifts were never given to people at large. Only those who lived at the Master's Feet for years, lived up to what He wanted, only when they were ready, was something given.

Question: There are many, many people of course mostly young men, who will spend hours training and preparing themselves for athletic contests. In a sense this is a similar kind of training, isn't it?

Master: More lucrative. Such-like profit will never be lost. "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt." The main thing is we have to leave the body. How do you stand? What's your fate? Two things happen at death: you are to leave the body, and you must know where to go. Is it not proper that we should decide now and prepare?

Question: But so many people these days seem to have talked themselves into the idea that there is no further fate, that there's just a bunch of nothingness that's going to assail them.

Master: That's all right. When sulphuric acid is put on copper filings, they will bubble out and disappear. There's no consciousness there. Energy is there, of course. A train is run by an engine.

No consciousness is in the engine. You are a man, you are conscious. But after leaving the body, there is a very important question - we should know what is what. As a man we can do this, and in no other form in creation. Now you have come here. You have seen this place. You have got some Guide here. You will become very confident.

Question: There's a great feeling of peace here.

Master: Yes, yet there's more peace There. All glory and beauty lie within you. Now you don't want to leave these outward enjoyments. Once we have some little experience of that inner bliss, we won't leave it, you see?

Question: So it's keeping in training until that experience comes through? It may be keeping in training for fifteen years.

Master: What do these people want? They get some demonstration of it. What is that? It may not be a lot. It is just a start, but they get some demonstration. Others who devote hours and hours and hours to the outward performances don't get anything. They pray, they cry, they sit down, and have their candle before them; it is all darkness within. The main thing is you have to leave the body. Who are you? Where are you? Where do you go? How does this body work? I think these are very vital questions which concern our own self. The Hindu Scriptures tell us that when the soul leaves the body one feels pain as if bitten by a thousand scorpions.

Question: I notice that it says that, and yet there are some reports that many people die peacefully, apparently without pain.

Master: I tell you, that may be from heart failure. If all their thoughts - desires - remain unfulfilled, they go on circling; their souls grovel around the earth. If a soul leaving the body at the time of death still wants something or is attached to somebody but cannot have it, he grovels around the world.

Question: I know one relative, for example, who said just as she was about to die, "I see Jesus here." And apparently she died in peace.

Master: I tell you, that's due to a reaction of the past; but every man has not the same story behind him. She might be devoted to Jesus and be of good character. But at that time, when the past actions are so near, the end comes only as a result of the whole life's essence. There are various cases you'll find.

Question: So conceivably she wasn't in so much pain because she had devoted her life in that direction?

Master: Yes.

Question: Then there are other reports of people who have made some of these astral trips and they say when they go into the astral there's no pain leaving the body.

Master: When they have learnt to leave the body, not before. To leave the body is the first question. When you are in the habit of coming and going daily, death is no bugbear. If you're coming from a hotter place to a cooler place, then?

Question: In other words if you've learned how to do it, then the pain isn't there.

Master: No. And further, we should know *where* we are going. After all, there are worlds beyond. Because of our backgrounds too, we have got something which we are now earning.

Question: Well, the departure at death is a different departure than, say, a departure for an astral flight. The departure at death goes through a different door with Kal waiting there to gobble you up, whereas he doesn't wait to gobble you up when you go out for an astral flight.

Master: Astral flight - that's just hovering around the world. Quite near the earth, not beyond. I went to London. There was a famous man there, he charged five pounds to have astral people talk through him. So some friends of mine said, "Let us go and see." The whole room was dark, pitch dark. We sat down. Nothing happened. There was very much acting and posing going on. He'd speak like a child, and strain himself, (the Master imitates the fake trembly voice of the medium) "The atmosphere is not favorable tonight - I cannot come." You see? It was his own voice. A man can train himself to talk that way in a dark room. There's fraud outside, black market outside; I'm afraid there's a hundred times more black marketing inside. Those people are acting and posing. That's why people have lost all faith in this.

Question: Too much fakery and too much commercialism?

Master: Yes, yes. Too much propaganda. I tell you one American was initiated by me - I've got the initiation report in his own handwriting. Then he wrote to me, "The Master's Form appears to me inside." That Form used to speak to him, dictate to him, inside. And all that dictation was put into a book and the manuscript was sent to me in 1963. Then later on he started a new movement.

Question: Yes, I've heard about him.

Master: Later he sent me another letter, "Return my book, *The Tiger's Fang*." That is what such-like people will do. They had some little thing, and got stuck fast there. Now he's carrying on propaganda. He says he was never initiated by me. He was initiated in 1955. Some people get stuck fast on the way. This little ego is very difficult to get rid of unless there's some kind of protection. This is a living example. He has written other books. I need not mention his name.

Question: I don't think he mentions Your name either.

Master: I don't think he would. Why say things about anyone? If any man does well, all right. I returned his book. That was dictated by me on inner planes, and that's all right. He changed that book before printing; where he mentioned my name, he changed it to another guru's name. So that is the fate of these people. People are fed up with these Masters, gurus, and sadhus. Why? Only for this reason.

Question: Do You ever feel at times that You would just like to stay here at Your home at the foothills of the Himalaya Mountains and not issue forth again to the hustle and the bustle of Delhi and the other parts of the world?

Master: I'm bound, you see. I am directed what to do. I am a mere puppet. There is no question of my will at all. That's all I can say. In the busiest times, I've not planned anything first.

Question: The karma of most people is already laid out. Is it possible for a Master, however, to say that, "All right, point one and point three of that karma will be interchanged"? Can He do that?

Master: What do you mean?

Question: Well, I mean if we come down here with a certain amount of Pralabdh Karma that has to be paid off, is there necessarily any order that it has to follow in being paid off? Can a Master say, "Well, I'm going to hold back on this portion of your karma and you won't have to pay it off until you're sixty-seven years old."?

Master: In one's own case or in the case of others?

Question: In the case of others. In the case of His initiates.

Master: I tell you, the Master is to wind up all reactions the best He can. The initiate prays, "Oh God, I pray I should go to Your Home forever, that I should not return." So He's working to wind up all actions and reactions. Most of them are paid off in dreams, and like that their severity

is polished down to the minimum possible. Whatever reactions cannot be set aside you've got to pass through, but with a little help on the side. Generally in the life of an initiate he'll find many changes in his life. His life history according to astrology does not stand true. Those who have transcended the starry skies are under the control of one who goes beyond those planes; there astrology does not stand true - things are changed. Many things are omitted, sometimes things are delayed, some things are minimized.

Question: You would not advise people to pay too much attention to astrology then?

Master: Those things won't stand true always. Many things are cut down, eliminated.

Question: Is it at least a basis by which one can judge someone's character?

Master: By face you mean, or by writing? After all stars have some effect. I'm only speaking of those under the custody of Someone who goes higher than that.

Question: Actually, I suppose, I feel a little embarrassed at having sunk to this low subject when we were talking about higher matters. Is there something in this area here in the Himalaya Mountains that makes for better meditations? Or is it purely the presence of the Master.

Master: The presence of the Master, of course, is of great help in that. Solitude also goes to help - any atmosphere which is not poisoned by the thoughts of worldly people. Even Christ used to run away to the mountains, to the wilderness.

Question: Let's see. When Christ was driven to the wilderness He was taken up on the mountain and was told, "You can have all of this if You'll just bow down." He said, "Get thee behind me."

Master: Yes, yes, it also happened to Guru Nanak. It happened with others too.

Question: This temptation then actually occurs at a certain place on the inner planes?

Master: Yes, in meditation. I need not mention by the way, the negative power tells me all that is going on in the world; everywhere you see trouble nowadays. Why are there troubles? He says, "I am bound to do it. After all, this work has been given to me. Those who are not good, they must have punishment. So *you* leave this place, but I won't quit. My work has been allotted to me to carry on."

Question: Is the negative power an actual person?

Master: No. That very power is no personality question. Just the power that is going out is called negative power. What is going in, That has got the Christ Power, God Power, Master Power going into expression.

Question: But does the negative power on the inner planes ever take the form of something that might look like a person to us?

Master: Yes, but realize it has no special form. There is no special form, of course. But he is a very honest judge. One thing, he won't let anybody go out of his control, out of his pale. He'll give everything to you, but not let you go out of his control.

Question: How much will he fight to keep that from happening?

Master: He'll fight up to the third plane. Beyond that he'll cry, "Oh, my man is gone."

Question: He does not lose very many, does he?

Master: Yes, of course, there are many, not innumerable, but many, you can say.

Question: Hopefully he'll lose us?

Master: Yes, he'll cry. Not *will* cry, but he cried because of those who got out of his power.

Question: Was the story that's told about Kal a true one, that he told Sat Purush that he couldn't be happy up there and that he wanted his own realm?

Master: That is a way of expression. After all, this power has been given by whom? Suppose I give you now one example. There is a king. He appoints a commander-in-chief. He's the appointing authority. And he's also the appointing authority of a viceroy. But their functions are different. The commander-in-chief never says, "I convey to you the orders of the king," he says, "I order you." Because he fully knows that power has been given to him from the higher power. He has so many colonels and majors. They get a very handsome salary and many concessions but he won't let those go out of his control. He'll haul them up, court martial them. When the city is in trouble it is handed over to the military. It punishes some men and others are set to put the condition of the town in order. But the viceroy never says, "I say;" he says, "I convey to you the orders of the king." All these avatars: Lord Krishna, Rama and others, their duty is a different one. They come to punish the wicked, help those who are righteous and set the world in order. Saints' ways are different. They don't punish anyone; They seek to bring them around, you see. Their work is just to give them contact with God and let them go back to the Father's Home, not to come back as a prisoner, but as a teacher they might come back. That's the difference. They depopulate the world. The avatar, you see, keeps the world in order, does not let the population grow less.

Question: Does each Saint have a quota of souls that He is to bring back to Sat Purush?

Master: A limited amount, of course. Each Saint has His own work to do. The Power is the same, but Their functions are different. Each has His own duty: He does it and goes Home.

Question: That figure that always comes up from the Bible is that a hundred and forty-four thousand are going to be saved. Presumably that was true around the year one A.D.

Master: How many? That's only for each Saint, you see. Each Saint has His day. What did Christ say? Do you remember? "As long as I am in the world, I am the Light of the world."

Question: I think that may have been lost in translation in some editions of the Bible though.

Master: No, it still stands.

Question: Is it there? "As long as I am in the world."

Master: Yes. Strange enough the Christians themselves don't know the Bible. I'm not quoting from my own. Read St. John, I think it is the ninth chapter, verse five. Of course, that's true. Then He said, "I shall never leave thee nor forsake thee till the end of the world." Whom He took under His custody, He won't leave, He's responsible for initiates until they reach the true Home of the Father.

Question: "Till the end of the world," how should that be translated?

Master: That means until that soul reaches the Father's Home.

Question: While we're talking of things out of the Bible, You recall the story, of course, about the rich young man who came to Jesus and said, "Lord how can I be saved?" Jesus looked at him and said, "Give away all that thou hast and come and follow me," and the young man went away sorrowing for he had a lot of possessions and then Jesus turned and said, "It's going to be easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of Heaven." Is that valid?

Master: It means the same thing. Those who are attached so much to worldly things, how can they go back to God? They won't even want to hear about leaving this world. When they do leave it, they will be howling around the world.

Question: Is it possible to have possessions of this world without being attached to them?

Master: Yes, surely. I think you can be attached to only *one*, *not many*. You go where you are attached. What is your ruling passion in life? If you have got a ruling passion for the world, you

will come back. A man who is so much given up to the worldly things and enjoyments, naturally cannot go - it is easier to pass a camel through the eye of a needle rather than for a rich man to get into Heaven. If you are not to think of the body you are about to leave, how can one who is given up to all attachment leave?

Question: But it wouldn't be possible to just sit back and wait for an income to come in. I mean put it in the bank and wait for interest to come and then devote all your time to spirituality and let the income maintain you.

Master: This is one thing, of course, but suppose the bank fails? Put it in the lap of God. What happened in Panama when I went last time? I gave my passport to the Pan American Company to get a visa for South America. The Panamians were fighting with the Americans at the time - the very day I arrived the building was burned down and my passport also got burnt. You see? I could not go. So suppose the bank fails! You still have to leave the body; maybe now or in ten years or twenty years; you may go to sleep tonight and never rise.

Question: Well, would You advise everybody to sell everything or give away everything they have and come and follow You?

Master: I advise, "Live by the sweat of your brow," by honest earnings. Maintain your families with whom God has united you. It is the flowing pen of God which has brought you together. This is one thing; and never sow more seeds to be sprouted forth again. Your ruling passion, your ruling attachment, should be to God. Further, man should live not for his own self but for others. Animals live for themselves. They fight others with their horns to save children. If man does the same, where's his superiority? Man is the ruling power, you see; the highest in all creation, he has just to support the younger brothers, animals, birds, reptiles; they are all members of the family of God. They are younger brothers.

Question: We haven't been doing very well by them.

Master: That is what I say. We are the heads. The head of the family should look after the welfare of all, and we go and eat them. It's not common sense. I love you and eat your children. We say we love God; all this creation is His. Here we have got cobras. If you have love for them, love radiates. They also have some sense, you see. "Be wise as serpents," Christ said. So our thoughts react, they use self-defense against attack. It so happened at Delhi, a Satsang had just started and a cobra came. There were some two or three hundred people sitting. This cobra came just in front of me and sat like that. To shoot this cobra wouldn't help. The talk was going on. He was just looking at me for more than an hour and a half. When the talk was over, he slipped away. They said, "We should kill him!" But why? He did not harm anyone. We are man, you see. Great is man. They're all our children. It is you who have spoiled the children. All nature is beautiful except when tormented by the hand of man.

Question: And man will have to pay for this?

Master: Reactions. Reactions. You should love them. Generally in the case of serpents they don't harm any child. Sometimes a child takes them in his mouth and they do not harm him.

Question: Is there a chance that when you kill a snake you might be killing an old mother-in-law from a previous reincarnation?

Master: Maybe not, who knows? But serpents are only those who are very greedy people; those who were hoarding money. I tell you one man came here and he killed a female cobra that lived here. The male cobra came here for months to find out that man. But he was never here. They're very smart. We have a very glorious world but we have spoiled it by our own thoughts.

Question: In a statement You made this afternoon, I still am not exactly certain what You meant when You said that it was harder to become a man than to see God.

Master: It is easier to meet God but it is harder to make a man. So it should be: man first, and then Him.

Question: Well, I should think if you see God you would automatically have all these karmas wiped out and become a perfect man.

Master: You're right, but what I mean is, to have an ideal man is very difficult. To find God is not. That takes time - to make a man takes time. The time factor is a necessity. It is not done in one day.

Question: But if you see God, what do you care about becoming a perfect man? Why do you care?

Master: You get a glimpse of It; to get a glimpse of It is something else. You see the sun for a while but if you are absorbed in the sun, then?

Question: But only the perfect man can continue to see God?

Master: Only the perfect man continually sees God, that's right. That means that righteousness is necessary. Righteousness: right thoughts, right words, right deeds. That is why this diary is kept until we are perfect. Man should change inside, not outside. Chastity of thought, word, and deed. That's the first thing required. The second thing required is perseverance. These two things are required.

13th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 6

Question: I wonder if you would talk about our home in Sach Khand?

Master: Suppose you've seen a beautiful building or the palace of a king somewhere, and then you go to some village made of mud huts... This is only an example. You may spend some time in the astral, very little in the causal, nothing more. These are matters to be *experienced*. But it is in Sach Khand, or Sat Naam that God comes into *full* expression. That can only be experienced in the spiritual planes. There are physical, astral, causal, and beyond them the spiritual planes. You can give a poor description of the astral and causal, to some extent, but the Beyond really cannot be understood - in this language.

Question: Is it possible to talk about what it's like living there?

Master: It is just - what example should I give? - like a bubble of water in the sea up to Sat Lok. It is all Light, scintillating Light... very strong. It cannot be compared with the astral or causal Lights. When you enter that place, it is just like fountains of Light gushing out, you see. Beyond, there is still a little entrance-hall to Sat Lok. The fountains of Light come gushing out. It's something like that.

Question: Why did we ever leave or did we have any choice?

Master: You know, God made the world. He sent us to the world; why He sent us, that is the question. I think it's better you should go to Him and ask Him.

Question: Back to meditation.

Master: Get to Him and ask Him. Then you'll not have your intellect and you will know why He sent us. We are in fact in a prison. The house is on fire. We should not ask who has set fire to the house; it is better to get out of the house and then enquire. Instead of enquiring who lit the fire and why he lit it, come out; go out of this danger, this house. Transcend, go into the Beyond. Then you'll know many things; you will come to know it is His will. Why did He make the world? Why does man give birth to children? It is his wish, isn't it?

Question: I suppose that's to keep Kal's realm populated, isn't it?

Master: Well, it is your wish. You go for that purpose. What is the reason why He sent us? We were sent down. Once we were in the lap of God. It was His will, and He willed it. Suppose I go from India to the United States; there I'll have to abide by the laws of the United States. Nothing more can be said. Once this question was put to our Master, Who replied, "It is better to go to Him and then ask Him."

Question: In some aspects of Indian philosophy, it's described as God sporting with Himself.

Master: A way of expression, sporting with Himself. Have you ever sported with yourself? If you have, you are a miniature god, micro-god. He said, "The world is," seeing His own greatness at the same time. What is it? Then it means He was all alone and He was very much tired, so He wanted some creation to feel joy. But why He made the world, who can reply? Why He sent us here was His will. There is action, and therefore reaction. The first action was God's which reacted

in the shape of sending us down. We did nothing wrong. We were sent down. That was no reaction. In the world we sow something and reap, isn't it so? What seed have we sown? We have remained in Him. It is His will. These are not my words. These are words of the Masters. Now we are reaping what we sow. But what did we do before coming down to the world?

Question: But do You hold out the hope that at least we'll get the answer at perhaps the top of the mental realm or the causal? Is the answer there?

Master: Past that. Not there either. There you will come to know only the reaction of your own past births.

Question: In Sach Khand the answer is available?

Master: Sach Khand, no. On the causal plane you can have the reason you've been born, reborn, here, there, what these things are. But this very question of why we were sent down into the world cannot be substantiated. It is for God alone to reply. He sent us. Why did He send us when we did not do anything wrong? Did you do anything wrong? What sin did we commit before being sent down here?

Question: Well, the Old Testament explanation about Adam and Eve, how should that be regarded?

Master: Adam and Eve in Genesis recorded their own names. But how did the creation come into being? Did the seed precede the fruit or did the fruit precede the seed? Did the egg precede the hen or did the hen precede the egg?... No reply, you see. It is all delusion. It is all maya. So there is reaction. Adam and Eve, that's only the position; there's one man, one woman; and they say Adam came first and then Eve, and then he did something; he ate of the fruit of the tree, God had come down and out of Adam He created Eve. But what before that? Suppose you know, how would it help you dear friend? The house is on fire, let us come out.

Question: Well, we're all trying to get out of that house, but the feet seem to be stuck in the mud there.

Master: Truly speaking, we do not want it. Very rarely we do. And those who do, they change a little bit.

Question: You say truly speaking most people aren't trying?

Master: No. Most people don't want to leave all this, to give up this beautiful body they are carrying, all attachments, relations, their temples, houses, and cars and everything. Who would leave them?

Question: So most of the people here who are trying stand a pretty good chance of doing it? Of course, with the Grace of the Master.

Master: Even those who have taken up this Path very rarely want to go. They put in time and still they get stuck fast. They pray to God. They do it so that they may get something in this world and in the hereafter. Very few there are who really want to go Home.

Question: What percentage of those of us here are going to make it?

Master: The seed cannot be destroyed that was sown. It must bring forth fruit.

Question: Let me ask what percentage will make it this year?

Master: How will it help you to know that?

Question: I was just reading in an article that You wrote that it takes three or possibly four lives.

Master: I never wrote that. No, no. You might have read this in the sayings of the Masters. I say even the four stages can be passed in one life. Not necessarily four.

Question: Yes, you say that in the article, too.

Master: In one life. Then why four lives? There are four stages of development. If we are hungry; then we meet the Master; then we should be fully devoted to Him; then He attaches us to Naam. There are different stages of development. The hunger is there; the bread is there; we eat it, we are satisfied. Not necessarily four lives, But man is in the make, I tell you. Some are more ready; some comparatively less. But a man can go through all these four stages in one life.

Although we find there are four stages required, some people interpret it differently, that's all.

Question: Is there any way of accurately telling who has succeeded in breaking through into perhaps the first one or two stages just by evaluating their characteristics? I mean, should they suddenly become purer for having broken through into the mental and the astral?

Master: I can give you instances. Now I tell you, one lady from the West wrote me a letter to say she has passed through Trikuti. I put her a question. She replied with vague ideas of it. She had experienced it, but not fully. I explained it to her. She still lives there in the West.

Question: Let's see. That's the top of the mental.

Master: Yes. People do progress and reach the higher planes. Here we also have some, and in the West too. They're very few of course, not many, but still there are some.

Question: Are those who have progressed perhaps that far usually the quiet types who never call attention to themselves at all?

Master: Why not? They have got this body, the temple of God. They thank God. They find Him in this visit by going within. They remain at the Will and pleasure of God.

Question: I was just wondering if there were any personality characteristics that, as I say, would identify a person...

Master: He'd be loving, that's the main thing. He will be glad to give, not receive. Love knows service and sacrifice. He loves God, loves God residing in every heart. He loves animals, he loves snakes, he loves birds; they're all the younger brothers of the family of God. He wishes "Peace be unto all the world over, under Thy will, Oh God," without question.

Question: Having gone to that plane or the mental plane, he wouldn't retain any personality quirks then?

Master: Personality blurs. Consciousness of self, unless it is absorbed, as I gave you an example like a bubble on the water that dissolves in the water, it is like that. Let me give you an example. There was a newly married wife. She was asking her mother, "How shall I know what it is like to have a child?" And her mother told her, "You'll have one and you will tell us yourself." When you go up, *then* say something. When you feel that way, you'll say, "Oh, this is like that, this is like that." Until then, you cannot even imagine it. Well, are you sure, are you satisfied, convinced, that the Path you have been put on is right?

Question: Oh, yes.

Master: Then that's all. You've had some glimpses of those regions, some proofs?

Question: Yes.

Master: Then go on. If you can have them now, others can be expected. Forget the past and forget the future. What will happen and what will not happen, that's the same thing the mother told her daughter: "You will tell us." Go on, leave all questions. All questions are only for understanding something. When you've followed, understood something, then go on with it. First, you are not the body. Are you? Well, let's rise above it, pass into the Beyond. Stay there longer. There's more bliss there than here. All glory and beauty lies within you. When you are sure and convinced that the Way is all right, you come to know by experience. And I say this will follow.

Question: The case of the kindergartner wanting to get to the sixth grade too quickly.

Master: Time factor is a necessity. As I told you, the strong man revels in his strength and the weaker man wonders how he got it. Many of you here get something. All others have no experience or very little experience. There are hundreds of so-called Masters, thousands go to them; they are not convinced of it because they don't see anything inside. Now at least, thank God, you have something convincing. A true Master lays out the criterion: "Don't believe in the words of the Master unless you see for yourself." Most people are not convinced that there is Light inside. How can there be Light? One Saint came here - a so-called Saint - he was giving long talks. I went to hear what he said. He came to know something about me from somebody. He began a very long talk: "Well, what is inside? There is filth, blood, intestines, nothing inside. If you want to see the sun, you can see it in the high heavens during the day." People were wonder-struck, "What is he after?" Well, he came to me. I said, "There *is* Light inside that you can see." But what about those people who come to such a man? I think, thank God, you are not one of them. You *See* there is something. You bear testimony.

Question: You Yourself have initiated some of those people who talk like that, some of these other teachers, haven't you? I mean You've initiated some but they don't like to admit that You've initiated them. I can think of a couple of examples.

Master: Surely. It is very definite in the Bible that the Light is there. You *See* it. It is a matter of inversion; rising above body-consciousness. That's all. The first time I went to America in 1955, at a meditation sitting in California, there was a blind doctor: he also got Light.

Question: Have any blind people broken through other than just seeing Light? I mean have any blind people seen the Master within?

Master: Yes, I initiated more than three dozen blind men, at one time. What is it? It is already there. It is just a matter of withdrawing your attention from outside. It appears to be impossible to see Light within. Who will believe it? But you *are* Light. You are a spark of Light. There is Light very definitely as two and two make four. Pity it is, there are few who really know this. In the past, too, there were only few who could give it. How many Saints can you count on your fingers? Christ, Buddha, Nanak, Kabir. Very few. Out of thousands and millions and billions of people.

Question: Were all ten of the Sikh Saints genuine Saints?

Master: They had Sikh Saints up to the tenth guru. After that, there are six gurus. (Ed. The first was Ratnagar Rao, followed by Tulsi Das, Soami Ji, Baba Jaimal Singh, Baba Sawan Singh, and of course, Kirpal Singh.) I tell you, Gurudom continued, and still there are a few, of course, not many.

Question: Who was the link between the tenth Sikh Guru and the later Sikhs?

Master: I tell you. The tenth guru was Guru Gobind Singh. The times were very disturbed when He was alive. He left the scene - He did not die - He left the scene and remained in seclusion about seventeen years. He took some of the people with Him. Then He initiated one of them and told him to initiate other people of his family. In that family Tulsi came up... Tulsi Das. Tulsi was connected with Shiv Dayal Singh who was later known as Soami Ji.

Question: Tulsi was not directly initiated by Gobind Singh then?

Master: Through Him.

Question: There was one other person in between. That person's name, is it available?

Master: At least I know - it is not in history.

Question: Well, where did the rumour ever get started that Gobind Singh was the last?

Master: These are the stories that come up. The times were disturbed. Many people asked Him what to do. He had to leave, go away. He said, "All right, what the scriptures say, do it." The scriptures say; "Go to the Guru." His ideal was to raise people who were fully effulgent with Light within them. "Khalsa" means he who is fully effulgent with Light within. Who has that Light within, only he can give an experience of Light to others.

Question: I would imagine that last year (1969) when You toured the Punjab, You explained these things that You're now telling me to the Sikhs up there. How do they accept the idea that there has been a continuation?

Master: They never objected to that, to my voicing that. I tell them "God is Light, and the physical body in which He manifests is the Guru. He resides in every heart. But where He fully manifests, we call him a Saint." That's all. They cannot refute it.

Question: But I mean, are they happy about the idea that the line was continued?

Master: The staunchest have been initiated. The staunchest Arya Samajes have been initiated. The staunchest Jains have been initiated. The staunchest Mohammedans have been initiated. The staunchest Roman Catholics have been initiated.

Question: Is it making a big change in the basic Sikh Church?

Master: Most of them are struck for life in their religions. They're struck fast in their "isms." That school is better where many students are turned out successful. They should see the Light within; that is the sign of success.

Question: So you're not trying to change the Sikh Church really.

Master: These things were made with a very noble purpose. All "isms," they're schools of thought. When men came to a Master and solved the mystery of life, they knew themselves, they knew God. Later when the Master left the scene, these schools came into being. So long as there are these adepts, people are getting inner experience. For want of these practical people, the same good old customs corrupt themselves. Formations result in stagnation, and stagnation results in deterioration. When a Saint comes, He says, "Well now dear friend, you have forgotten." He revives What is lost. It is no new thing. Ever since this paid preaching has started in all religions, it has played havoc. They have not *Seen*. The blind lead the blind - both fall into the ditch.

Question: Could religions be kept going if a number of Saints were sent to the world at the same time? Would that solve the problem?

Master: Religions are struck, congealed now.

Question: I mean a number of Saints could un-congeal them?

Master: They'd awaken some of them; not all religions. They consider the performance of certain rites and rituals as the end-all. This is what I have come to see. I give you an example: who are you? You are soul, embodied soul. There is Light within you. There is the right way to know yourself. Now you are identified with the body so much so that you cannot differentiate yourself. When you rise above it, then you know. When you know, you see the Light. This is a fact. This is the right way of progressing spiritually. But if you are lighting hundreds of candles and praying "God is Light, God is Light," would it not appear very frivolous? And this is to say nothing of their chanting, their speakers, and exaggerated use of their voices, hands beating the air while standing on tip-toe. Excuse me, I am speaking very plainly now. The main thing is that you are soul. Have you analyzed yourself? Have you seen God? Compare the man who has done that, and another man who has been lighting candles in chapels, churches, mosques, temples for a hundred

years. In India there is a custom; when a girl is about to be married, she learns so many rules and rituals for the marriage ceremony, but when she is married, they say all these things are forgotten.

The real spirituality is to know yourself. What did your Guru say? *Jot Niranjana* - you're Joti, you are Light. With your repetition of the Names all these three planes are found within you: *Onkar*, *Rarankar*, means you transcend these three planes. Then you feel you and God are one, I and my Father are one; you rise within and transcend. These things are not explained fully, that's the pity. You say daily: "*Jot Niranjana*." What is it? Are you Joti? Are you Light? Or are you entangled in the worldly things? To rise up really above them and then say it, that is something else. To simply say "God is Light, I am not the body, I am not this," what will that do? And those who are struck in the performance of certain rituals on certain days consider *that* the be-all and end-all. Of course, that is the ground for preparation. But your ego is there. If you sow good, you'll reap good. So good and bad actions will result in good or bad because you are the doer. You'll come and go, come and go. You cannot get out of this wheel of life, you see. But if you see that He is the doer, not you, then there is no more coming and going. And that comes only when you sit at the Feet of a Master and you *See* that Light within and hear the Sound. That will be your aim. Clear cut.

When Kennedy died, I saw his funeral service on television. What was the Archbishop doing? He was drinking wine. That intoxication is not the true intoxication. Excuse me, I am just putting before you the things in the right perspective. They think it is the end-all. Even so, many bishops have been initiated.

Question: Catholic bishops?

Master: Yes. On my first tour; I went to London. I said in my talk, "God does not reside in temples made with stones." The Reverend Stubbs stood up: "You have thrown an atom bomb on all our Churchianity." The fact remains, God resides in the house which He Himself made in this body. Who made this body? It was made in the womb. Is there any machinery there? God lives in the temple He has made. Not in the temple made with stone by the hand of man. Now where does all this Churchianity and "isms" go? If you're going on all right, go on then, rise above it, When you rise, these "isms" will leave you for sure. They go. Masters come to fulfill, not to destroy. All right, go on. There are seven hundred or more religions. How can you change that? All have got their own customs, their own ways of living, brought about by climatic influences, and their own temperaments, and this is something dear to everybody. The same lesson goes to everybody whether you are made in this form or that form, that makes no difference. The Masters say what they See and let others See too. Where do all these "isms" stand? With due deference, the basic teachings are the same. It is no new thing I'm telling you. Christ said, "I and my Father are one." "The Word was made flesh and dwelt amongst us." "I am the Bread of Life." But now they teach that Christ is the Light of the whole world - past and future. One Christian came up to me and said, "Those who believe in Christ will be saved, others will not." And then I put him a question, "Dear friend, that's right. Those who believe in Christ - Christ is a Power - all right. But those who came before Him, what is their fate?" Well, they are stuck fast like anything. This is the fate too of the people in all religions. I think the Sikh Gurus made their religion a very universal thing. The first thing they did was to put all the teachings of as many Masters as they could lay hands on in one book. Kabir is there, Namdev is there, Ravi Das is there, seventy-two Saints' sayings are there. No other religion has done that. They started a very universal thing. And yet they are also stuck fast. They have forgotten.

The golden temple at Amritsar is the Sikh home; yet the foundation stone was laid by a Mohammedan, Mian Mir, at the request of Guru Arjan. When you rise above all these "isms" and bodies you are One, because the truth is One. As time passes, people remain true to the casing at the cost of the kernel. This is *truth*. And I think quite convincing to any man. The body is all valuable. The Saint is in Him. He is manifest. This is the truth. Will any Christian or Hindu or Sikh follow it? Let there not be any misapprehension, misunderstanding; we have respect for all places of worship which were made after the model of the manbody. And therein we have symbols of Light and Sound. People sit together, pray to God. We have love for them - they are the true temples of God. And He who is realized, He does not break the heart of others. He says, "All right, temples are good, but the true temple is here." (Master points to His body.)

14th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 7

Question: Last night, You referred to "shouting your message from the rooftops."

Master: Not I, but Christ.

Question: Well, I know, but You also implied You too.

Master: It is your duty to tell the people over there the Truth, what you have come to know.

Question: I was just wondering if You had any suggestions as to the best way that this could be accomplished.

Master: I think you're the better judge.

Question: How do you feel about making use of all of the arts to tell the story? I mean not only in newspapers, radio and television. What about novels? What about plays? What about poetry? What about music? Should all of them be employed?

Master: These are separate subjects: music and poetry. Television of course is a very good medium for telling people. When I went to America I appeared on television. It was relayed to other stations and they would ask us questions and they would expect the answer then and there. Someone spoke from one station through the telephone. The man who was interviewing me, by hearing my replies to these questions; got initiated. He wanted initiation at once. My point is, when you see a thing is right and there's no doubt about it, then it becomes your duty to tell others, "Well, look here dear friend, you're advanced physically, intellectually and as we are also spirit - spiritually you should do something." If he's got an inkling, that inkling will arouse his interest. If he has no inkling, then keep quiet. If he has, he will want to know more.

Question: A number of the young people who are becoming satsangis, are wondering what kind of work to take up. You insist, of course, that people work to support themselves. Would You recommend that perhaps they look into the field of producing such things as novels, short stories, and so on that have a spiritual twist to them?

Master: Surely, that's all right. A man should stand on his own feet to earn money, by honest means. He can write stories with a spiritual theme. Poets and writers when they're in the mood are inspired. They cannot write at will. Writers and poets start writing maybe at midnight; anyway that inspiration comes direct. Sometimes they write what they do not know themselves; that thing comes from within and they put it down in black and white.

Question: That's true of all the great writers, I imagine. Dictated from above?

Master: Yes, that is why it is said, "Poets are half saints." You might have read some of Tennyson. He speaks about his own concentration, "A kind of waking trance I have frequently had, from boyhood onwards, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently till all at once, as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this is not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable

impossibility, the loss of personality (if so it were), seemingly but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?" So that state was achieved by repetition, dwelling on one's name. One's own name is finite. God's name is infinite. Tennyson was a born poet. His father did not like him to be a poet.

Question: Is there the basis for a revival of the arts among satsangis, using satsangis as those in the forefront? Is there enough talent?

Master: What do you mean by "arts"? "Arts" is a very wide term.

Question: I know. I suppose I think primarily in terms of the written arts.

Master: I tell you these things come of themselves. I have experience of that. Look at the *Gurmat Sidhant - The Philosophy of the Masters* - the work I wrote in two volumes; one, nine hundred pages, the other one thousand one hundred pages. I used to write at about eight or nine at night. I sat and was writing. One day some writer was there watching me. "From where are You writing, and so fast?" At about midnight he said, "Look here, You're writing so fast, You're not copying anything. But how do You write?" I said, "Someone is dictating to me, I cannot follow Him."

Question: You were writing that in Urdu?

Master: In Punjabi. I have written books in English that way, under the shelter of this tree. There were some sitting arrangements then.

Question: That was dictated by Sawan Singh?

Master: It was intuition, the same.

Question: Of course, You have put His name on the book.

Master: It's all due to Him. How can one be ungrateful? My books are dedicated, "To God and to all in Whom He manifested and Baba Sawan Singh, at Whose Feet I have imbibed the Truth." Ungratefulness is the most heinous crime in the world. Most heinous.

Question: Well, what You're saying then is that the arts, if they are going to manifest, will flow through all sorts of unlikely people, not only satsangis but many, many others and so we perhaps should not concentrate on them in Satsangs in order to promote and tell Your message.

Master: I don't get what you mean. Do you mean that those who are not initiated, newcomers, that they should not be told about this science? Is that what you mean?

Question: Well, I had wondered at first if it would be possible to suggest to satsangis to look around to see if they had a novel in them or a play in them or something of that nature in them to tell the story that You have put in prose.

Master: First tell them in general terms, "We are physically advanced, intellectually advanced but how far are we developed spiritually? Man is perfected only when he is developed all around. Otherwise he is an amputated man." Then if he is after it he will put further questions. If he is not then it is just like throwing pearls before swine. It is better to be quiet. But just sound them out or say something very definite. When I give a talk, you see, I give it purely in the third person. My talks are not in the first person. When those who are seeking have grasped it they come up. Those who are ready, *they* will come. Not others.

Question: I suppose really what I'm trying to ask is whether the message should be placed before millions and millions of people or whether it should be restricted in its placement?

Master: I think the reply has already been given by Christ. The farmer has sown seeds sometimes on the rocks, sometimes on the ground, but some fell on the ready ground. You are to

explain that. Maybe some are ready. It is right to speak, but they will catch it *only* when they are ready.

Question: So would you recommend as wide publicity as possible with the hope that someone might see, someone might hear...

Master: Those who have eyes may see. Those who have ears may hear. Not everybody. That is what was meant: "You speak from the housetops." That was the message of deliverance. Only those will come to you whom God sends. Those are ready who are on the Way. There is no need for exaggeration. The facts should be there. Those who have ears, who are ready, only they will come. There are some people seeking, not all of them; they need some inkling, that's all.

Question: Should we submit articles to newspapers? Should we submit programs to television and radio stations?

Master: I think there is no harm. One should be sincere. No exaggeration. No lies. Sometimes people say so many things simply to broadcast the name of the Master. Not that. People who are ready, are after it. There is hope for them as in the past. Those who would like it may come and have a contact.

Question: So the kind of thing that perhaps would be appropriate would not be something that would exhort, that would try to proselytize, but would just announce.

Master: Announce. No exaggeration, just the facts. You can give articles to the papers on the subject of spirituality. The general subject of spirituality can definitely be included. There are publications that do these things now and then, not all the time. Their editors are known to those people concerned over there. Whether they're paid for it, I don't know. The majority pay them. There's no need to pay, I think.

Question: In other words, You would not recommend taking ads, but to submit articles instead of ads?

Master: No, my point is to place some facts you've fortunately come to know; let them come to the notice of others, those who are seeking, that's all. Bare facts. Sometimes they give very long, exaggerated announcements which are misleading.

Question: Would You suggest that placing ads announcing facts in newspapers be a high priority item for all Satsangs?

Master: I think if you've got something valuable, naturally you'd like to tell others. Most people are only interested in an idea when very exaggerated statements are made. Now spirituality is a subject which cannot be proved. How many by only giving a meditation sitting can give something? Very few. But I think you'll appeal only to those who are searching for it, not everybody. In a town of ten million people I think maybe fifteen or twenty people will be interested. There are ways to broadcast news on radio and television so you can make use of it, not by exaggeration, that is wrong. Sometimes people speak over enthusiastically and then the people don't find it up to their expectations. I can give you an example. There was a man from New York. God knows what expectations were given to him there. He came here. He was given a sitting. He got bright sun-light. He heard the sound of violins. Good experience. That was just a start - I told him it was just a start, you see. God knows who had given him exaggerated accounts. He was disappointed; he was expecting to fly in the air or something like that. But he was only a man.

Question: Have You had many television and radio people attracted to Delhi, to the Ashram, to cover some of the activities which could then in turn be used in the United States or elsewhere?

Master: I never tried, but I was asked to talk on the radio - twice, thrice. They're after me now to broadcast on television; some talk is to be given. Perhaps I will go. I'm not, I tell you, doing very much about approaching them, but they're approaching me.

Question: That's always preferable.

Master: Television people came to the last Satsang: they recorded the talk. They came up of themselves. Now they want to make a regular film, you see. They said, "This is the preaching, the teaching, that is the need of the hour." I told them, "The real integration starts from the individual man. Not from individual religion." They broadcast it so many times. Twice I gave talks on the radio and they were repeated perhaps fifty times. The Government asked me for an article on Guru Nanak. I never do anything of myself. When I am asked, I am to do. So I sent my article; my article was selected the best. The other six gentlemen who had also submitted articles were very, what do you say, startled. They were the best in the country. They approached me, "Why has your article been picked as the first?" "The Government claimed that it was the best, that's all," I told them. That article has gone out in all languages. (Ed. Part of this article was issued in the *Sat Sandesh* of January 1970.) It started, "Guru Nanak was not the monopoly of any sect." I touched on His various integration reforms, as well as being a farmer, as a lover of God. So I think there's no harm in telling any friend, true friend - give him an inkling - "There is some hope," but that's all. The main thing is don't exaggerate, that spoils the whole show.

When I went to America there was one gentleman, he's passed away now, a Sikh gentleman who was giving talks on payment. His name was Dr. Bhagat Singh Thind. He married a French lady. He was initiated by Baba Sawan Singh, I know, definitely. When he wrote his first book, *Radiant Road*, he sent a copy to Baba Sawan Singh. He gave it to me. It was a copy of what I had written. I wanted to meet him but he always evaded me. I was in America four months. I asked him for his program but he would change his program. We never met. He said he never even saw Baba Sawan Singh, and never knew that *Radiant Road*, his book, is the exact translation of a portion of the book I had written.

Question: Which book, *Gurmat Sidhant*?

Master: Exactly.

Question: What part?

Master: Certain portions from the first and second part. I asked Mr. Khanna to approach him. He said, "He won't receive You." I went to California. He left his home. I met his wife. When I was there he went to the East and when I went to the East, he went to the West. Only to hide. He said he was a born Master.

Question: Yes, he said he had no need of a Master, that he came directly from God.

Master: This is what I say. And when he came to India, he never met me. So such-like things are known. After all, the cat is out of the bag. Is it not? To sit at the feet of a Saint, is it a sin? A man who is given up to intoxication will always sit with Those who have sufficient to drink. It is God's intoxication. I have only given out that which I got through the Grace of God and through such a Saint. Then? Where's the harm in it? The foremost disciple of Bhagat Singh met me. He asked for initiation on my 1963 tour. He was with me in the car; he was going to put me questions, one, two, three, a hundred and one, like that. I politely replied quite calmly. He said, "I'm very surprised. Had I talked to him about these things he would have slapped me in the face. He always gets angry. I put You so many questions and You politely and very calmly replied to me, but he would have slapped me in the face."

Question: In all fairness, however, his wife suggested that we contact You.

Master: She might have heard about it.

Question: She knew about You.

Master: When I went to California, his wife was there. He said he was initiated by some priest in the Himalayas.

Question: He was actually an initiate of Sawan Singh, wasn't he?

Master: Definitely, I know. Because the first book is the *Radiant Road* something...

Question: *To Reality*.

Master: He sent it to Baba Sawan Singh. I was there. Master gave it to me. He was in a regiment in Amritsar. Such-like things, I tell you, are not good. After all these things come out. If I have got something, I have learned something from you, I must be grateful to you for that. Whatever little I have learned from you or anybody. Ungratefulness is a heinous crime, most heinous. The more the sheep bleats, the more morsels fall down.

Question: I almost hesitate to ask what would happen to a person who did that.

Master: Why should you worry about this? Even what I have told you, to be polite, this is wrong. You should not broadcast anything which is not correct. If you have a hundred dollars, tell people you have a hundred dollars. Don't say you've got a million dollars. This is what I mean. People don't believe all these announcements in the papers. That is one of the reasons, you see. So these announcements need only be given in a very simple way, to attract the eyes of those who are really seekers. People don't like to read long yarns. Simple facts. Many have been benefitted spiritually. Those who care may see. Something is there. No exaggeration. Exaggeration spoils the whole show. Let the others say, "I am this and that." Calmly and quietly a Godman can give talks for an hour or two, heart-to-heart; He never tires. So honest statements are always appealing.

15th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 8

Master: When a man is involved in his meditation, he says, "Oh, God, prolong the hours so that they may never finish, never end." Any time spent in separation should be shortened.

Question: May the time be hastened when I can make that statement. My wife was wondering, based on a remark of Yours the other night, whether we can work off some of our karma in dreams? Would You explain that a bit more?

Master: Sometimes it happens that a man has to be born into another life but in special cases the Master can pass off that life in dreams. You feel and see everything. It happens rarely.

Question: And we can work off that other life in dreams?

Master: The Master makes it work off, not you.

Question: So in other words the dreams that we're dreaming are working off that extra life that otherwise we would have to come back here to...

Master: No, no, no. Generally, dreams are only reactions of our many thoughts which occur to us during the day and are not complete. There are dreams and there are visions. There's a vast difference between the two. In dreams it's not clear at the time; in the morning when you rise you think that you have seen something. But in visions, you are wide awake: you remember at the time, and even in the morning they are quite fresh. Dreams are hazy; you are not fully conscious at the time.

Question: Explain dreams a bit more, won't you? Quite a few people say that they have been having unusual dreams since they came here. Someone was saying that tonight.

Master: What sort? Most of them will be reactions of the past that come to view. Some dreams, as I explained, are not dreams, they're visions. You can meet the Master; you can see many future things which are going to happen. These are visions. Sometimes it happens that you see some place, and years after, you happen to be there. These are visions. Any unusual thoughts, dreams, let me hear about them. Any of you? (There is a pause and much laughter.)

Question: Nobody wants to admit that they had some unusual dreams.

Master: Let us hear one or two.

Question: I don't try to remember them. I have been having a lot of dreams.

Master: A dream is always disconnected. In the morning you may have a hazy idea about it; so these dreams are not unusual. Some things from the past do come up; they're not reliable, I tell you. Visions *are* reliable.

Question: When you go to sleep and you may be half asleep and then you start to leave the body, your soul starts to move up, is that going into a vision or...?

Master: If you are in a dream, you go to sleep. Are you conscious?

Question: No, not if you are asleep. You are going to sleep and all of a sudden you become conscious that your soul is rising.

Master: Yes, the soul withdraws, that's all right.

Question: So what does that mean?

Master: You've relaxed. You've withdrawn. In sleep we are in the habit of leaving the body, we withdrew from the body, from outside. In visions you are wide awake, the body sleeps. The more you relax, the more you'll feel withdrawn.

Question: But it feels as if the soul is going up.

Master: Let it go. Leave the body. Don't be attached to it. That is withdrawal. That's good. Relax fully, as in meditation. That is why I say sit down for a while and then rise inside. Just go. Go up. In meditation the question is one of full relaxation. You may be sitting, may be lying. When dying the only fear is of going to sleep. But the same process is there. In sleep also we withdraw. Somebody asked Prophet Mohammed, "Do You sleep?" He said, "My body sleeps, I do not sleep." The soul does not sleep: it withdraws.

Question: I was very sorry the other evening when You asked us to step into Your bedroom; the tape had run out and at that time You had several comments on consciousness that I wished very much that we had recorded. Could You repeat them?

Master: What was the subject? As it comes, I give out.

Question: I asked You if You Yourself did any sleeping and then You came up with this answer that I wasn't able to record.

Master: I have just told you. For sleep, and meditation when you withdraw, the first process is the same. The soul withdraws from outside, withdraws from the body below, and comes to the back of the eyes, the same as when a man dies. That is the usual process. Now in dreams, the soul descends into the gullet; in sound sleep it descends into the navel. But as you develop you'll remain conscious and the body will sleep. So this sleep is lessened, the more you are accustomed to it. You usually sleep seven hours, some only six hours, five hours, four hours, three hours, we've seen many cases of only two hours. That starts in - what you say - the physical body. Then you completely leave the physical body. The body takes rest, but you are wide awake.

Question: I remember when I asked You whether You slept Yourself and You asked me, "Are you worried?" And the answer was "Yes." Perhaps I should not be worried about this but I have a little worry about it. Do You ever sleep at all?

Master: Yes. Why not?

Question: The rumor is that You don't get much.

Master: An hour or two. That is relaxation, sometimes when I'm tired. As you go on that is lessened.

Question: But in that hour You're able completely to recuperate for the next twenty-three hours?

Master: Yes, this is recharging. Daily you recoup. On spiritual health depends the life of mind and body both. That is recharging. When you're very tired, then recharge. The curative power is in the soul. Medicines merely help to clear the way, that's all. I remember in 1914 I was sitting in the dispensary of a doctor; he wrote a long prescription, I think for eight to ten ingredients and asked his compounder to dispense it. I was watching and he hardly put one thing in it, and then he added water, distilled water. I asked him, "What are you doing?" He said, "This is to satisfy the people. The real work is nature's work, the soul's work. The curative power is there. I give only a little something, tincture of ginger acid, soda bicarbonate, and so on. That's all. And it takes effect."

Question: Master, You've spoken a number of times of Thoreau, Henry David Thoreau, as a Western Saint.

Master: Thoreau, yes. The Guru of Emerson.

Question: Wasn't Emerson his Guru?

Master: I am under the impression that Thoreau was the Guru.

Question: I think Emerson came first.

Master: Maybe, I am not very exact about it. But they were connected. Thoreau forgot himself so much so that gnats made nests in his hair. Whereas Emerson was not like that.

Question: My question was, "Is there anyone at all in the West today of Thoreau's calibre?"

Master: Maybe. How will it help you?

Question: I think we would willingly admit that the spiritual leadership comes from India today. The question is a little provincial in wondering if North America may not have someone who comes close to Thoreau, at least so that we can have somebody seventy or eighty per cent over there, as Thoreau was, I believe You said the other day. (Ed. This heart-to-heart talk of September 7th was not recorded. The Master had said that Thoreau came closest to being an illuminate in the U.S.A. - perhaps seventy to eighty per cent.)

Master: Maybe, more or less. The world is not without enlightened Beings after all. A few must be there, that cannot be denied. Mainly the center has been India - Central Asia and India. History shows that. But you have got sufficient advancement in a material way. What more do you want?

Question: I wasn't thinking about satsangis at all, Master. We have You. We don't need say other Masters.

Master: I'm not the Master, I tell you. God in me is the Master. I never dream of it that I'm the Master. I see some Power helping others; all thanks go to Him, not to me.

Question: You don't mind us calling you Master, though, do You?

Master: This is a misnomer; God is the Master. There must be some word for it, maybe Master or teacher or elder brother or father. If you call me brother, friend, what difference does it make?

Question: I noticed the other day someone referred to You as Maharaj.

Master: Maharaj means "highest person," that's all. Words, these are words, you see - really the Maharaj is that which is within me; that is within you too.

Question: I think somebody had another question back there.

Master: Yes, come up. It may be the Worst of questions. Don't be afraid. No reservations, to the best I know, I will reply. As the daughter comes to the mother, as the son comes to the father, as brother comes to brother, ask me. Where's the question of reservation? Not in *me*. Don't be ashamed.

Question: I was wondering, Master, why You give five different Charged Names to the Moslems.

Master: Yes, what is the reason? There were Saints in the Moslem religion too. They had the same Words translated into Arabic, meaning the same thing. But it is only the charging that helps, not the Words, mind that. All Scriptures say you must remember God through a Saint. What is the reason? Charging is the action behind it. I'll give you an example. One man was bitten by a scorpion; there is pain. The man who has got that incantation, breathes several Words and that pain is lessened. The same Words may be repeated by another who's got a Ph.D and so many other degrees: those words won't work. The Master who has got that competence can even ask a little child to repeat the Names. His Words will help; that means the charging, the thought transference

of the Words. These Names are even given in books. Anybody can give them. Our Master used to say, "Even the spinning girl can give you these Five Names." But they don't carry the charging, you see. The *charging* will give you the experience.

Question: What's the nature of the charge that You put into the Words?

Master: Thought transference. The Words are charged because thought transference is there. Thought transference begets experience, you follow me? These Words coming from a competent Godman will give you progress within. What might have taken a hundred years, you can do in, say, three years. That's the difference. Moreover, if the negative power appears or any delusions are created within, when you repeat the Names, they'll be off. The charging will help.

Question: What You are saying, is that if You chose, You could pick just any five names at all and give them to us?

Master: Yes, any. That's why I give them in Arabic.

Question: Do You give any other combinations of Names - Persian?

Master: Persian *is* Arabic. Any man may say, "All right, say, 'Ram', say, 'God'." That Ram, God, conveys only one aspect of the case. One aspect. Ram is permeating throughout all creation, and the word Ram means that. That is one side. These Five words, you see, correspond to *different* stages. They explain the whole creation.

Question: But I mean, You could at Initiation give, "Apples, Pears, Prunes..." If *You* gave it, that's the thing that counts.

Master: I never give anything; and the people have the experience. That's thought transference. Children on initiation day, ten, twenty or thirty children sit down; they See Light. They are not given the Names. That is thought transference.

Question: What is the purpose of creating the planet earth in the Divine Plan?

Master: Who created it? You should go to Him and ask Him. What is the purpose for which I'm making Manav Kendra? After all, some purpose is there. I wish it. I'm inspired by anything I wish. All men should sit together without any labels; they may be of any religion but they are men first. The purpose is there, of course. If God wanted to create something, after all, nobody can question Him like that. When you reach Him, you'll have no intellect, no questions.

Question: Is that answer available at the top of the mental plane, too?

Master: These are all questions in the grand delusion; unless you transcend the astral plane, you cannot know. If a man reading in the primary class is put any question in trigonometry, will he understand it? When he reaches college, he begins to understand.

Question: Where do we stand in the educational scheme, spiritually? You spoke of a college and grade school. Are we as far as kindergarten, most of us? When does kindergarten begin, when you break through? Is that kindergarten?

Master: There's no kindergarten here. You start when the kindergarten is finished. You rise above physical body kindergarten. You are in the physical body of the outgoing faculties. When you rise above them, only there religion starts. Daily you rise and naturally you feel your outward attachments lessen. You'll never be afraid of death. You'll be jolly - glad. Guru Nanak said, "Die a hundred times a day."

Question: Oh, yes, takes up your cross daily...

Master: Yes, this is cross (The Master shows a cross as the human body with outstretched arms). We have symbols yet we have forgotten what they stand for. They simply took the burden of the cross, here on the shoulder and passed through the streets of Jerusalem. That was symbolic.

But within is Light. Merely taking the cross on the body is a symbol. The real taking of the cross is to rise above body consciousness.

Question: You mentioned Guru Nanak a moment ago. There have been some people who have described seeing You with Guru Nanak. But I was wondering how those people are able to identify Guru Nanak. They never saw Him in the flesh themselves.

Master: That recognition arises from within. And when you compare it with outward pictures - some paintings - they mostly agree. They all meet inside. You recognize them from inner sense, from the sixth sense, not the five senses. Better, I think, go there and see.

Question: I know. That's Your constant message.

Master: Unless you see for yourself, these things may for a while be interesting to you, but real interest will arise when you see inside. I wish every one of you to become ambassadors. Saints want everybody who comes to Them to become a Saint. Real Saints and not the businesslike saints. The only criterion is if they can give you a lift, open the inner eye, and not in propaganda. A True Master will *show* you there is Light inside, not tell you that you'll get it in due course. What other criterion can there be, tell me? Their propaganda? No. Money can buy anything. Propaganda can be paid for. But what is the criterion? The true criterion is to see who can open the inner eye and remove the darkness from within. There you will *see* God is Light.

Question: You speak of the false prophets as lambs who really are ravening wolves.

Master: I don't speak about the false prophets, Christ did.

Question: Well, others have.

Master: I quote Christ's words.

Question: But You also, of course, have spoken of so-called Masters which is another way of putting it.

Master: Very polite way.

Question: Yes, but haven't the so-called Masters at times been helpful? Now You spoke of one the other night, we didn't mention his name, but he was of help to me and my wife, if only briefly. Is he going to be condemned forever because of giving some help?

Master: You see, you can learn in the primary class, a teacher is there. Be thankful to him. I say be thankful for whatever you learn from anyone. Then you go to the middle class. If that very same teacher can teach you, well and good. If you go to the college, if that very same teacher can give you the college teachings, well and good. If not, have respect for what you have learned at his feet; then you have to go to someone else. Lukmana the great was a very wise man. People asked him, "Where did you get your wisdom from?" He said, "From the fools." You see? What he meant was that anybody could get the same thing in different ways. The same pain may be expressed in so many ways. I had an experience once when I went to America; I was called to be on television. My name went round like wildfire in the United States and some of the heads of religions got together and said they would defeat me. I appeared on this programme without the knowledge that anyone else was going to appear with me. When I arrived, there was a round table, four or five people entered. I greeted them: "All right, how do you do? I'm glad to meet you. Thank you so much. Sit down." One was a Jew, another was a Roman Catholic, one was a Protestant, one was something else. And one was the head of a newspaper. "I hope You won't mind," one of them said, "if we have something to ask." "No, most welcome you are. You may ask any questions." The programme went on. Then all of them, one, two, three, four, five, *all* of them put questions. I replied. Eventually I said, "Anything more?" Then again they asked further questions. I replied.

After that only two or three remained. They put more questions, and I replied. It was a round table, you see, underneath it they passed messages, they were saying, "Put Him some more questions," making signs with their legs, with their feet. Then finally one said, "How do we know that we can know God? How do we know that there is a God?" I told him, "When you have got a pain in your stomach how do you know?" They shook their heads and said, "You are right." In that way they were going to belittle me in the eyes of the United States.

Question: I know you won't answer this question, but let me ask it anyhow...

Master: What little I know I'll tell you.

Question: What do You foresee ten years from now for Manav Kendra? What's it going to be like out there in ten years?

Master: That's a place of refuge.

Question: Refuge from what?

Master: From the troubles of the world.

Question: Like bombs, maybe.

Master: Maybe... twenty years.

Question: Twenty years for refuge from the bombs.

Master: It appears like that. You'll have common ground to sit on as a man. That's the only refuge left now, I think.

Question: That's why You spoke of its ability to accommodate a million persons?

Master: No, that is only because it is a vast place. If all men sit together - even now when they go there ten thousand people gather, like that; in the Ashram too, twenty-five or thirty thousand people gather together. In the United States on the Tour, they had fifty thousand in one day.

Question: Is this one of the blessed locations that will not be affected by, shall we say, atomic radiation?

Master: No place is safe from atomic radiation. Seasons have changed. But this is an ideal place in the North of India. So I wish that Manav Kendra Centers should be located in the north, east, west and south - all corners - one in the center too. Ultimately, that will happen.

Question: You imply that India is probably going to be spared the holocaust that might hit other parts of the world. Otherwise, these five centers, of course, would not continue to exist.

Master: India may be the worst.

Question: It may be hit the worst?

Master: It may be a field of action. Times have changed for the worse, you see. China came on India, like anything, but turned back. It lasted a day only. That was the home of our Saints - of Spirituality. That has been radiated from India and Central Asia generally. And Punjab has been separated from this part, you see. Places have no sanctity, I tell you, but still they have their atmospheric effect, less poisoned by the people at large from the towns. And also when I came here in 1954 it was all quiet, nobody was seen, there were hardly one or two out walking. All doors were open; no theft, nothing of the sort. People of this village came up to me and said, "We are without any living, we have no livelihood." There is a vast difference between then and now. Now it is better as compared with those times. You now find so many government offices; theft has just begun to be had here, too. We never dreamt of it before.

Question: Has theft penetrated Your household?

Master: Not here, not here - God is here - but it's coming in this area, I mean. The poison of the towns is wafting in now.

Question: As far as we're concerned, here we can throw away our locks.

Master: My point is that this place was all calm and quiet some time ago. Even now when you go to the back it's more calm and quiet. (Ed. Beyond the back of the Master's garden.) Have you been to the back?

Question: Yes.

Master: It's very calm and quiet, all wilderness. When I am here (in Rajpur) usually in the morning, you'll find me there. I come sometimes for a day or two, then go.

Question: Back by that little river, back there?

Master: No, no, that's a tank. It's very calm. Very atmospheric, you see. You hear the Sound Principle when you sit calmly in secluded places where the poisons of the town have not reached. But the best place is within. Outer solitude helps to some extent. The most air-conditioned place is within you.

16th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 9

Question: If one is sitting in meditation for Seeing and the Sound intervenes, very strongly - what to do then?

Master: If you cannot bear that strong Sound, it is better to divert your attention to Seeing. That will polish down. Leave that portion, or follow the Sound; that will drag you into the Beyond. Either of the two, which you like. So if the Sound is very strong and you cannot bear it, then direct your attention to Seeing. That unbearableness will go, it will become bearable. Or you follow it and it will drag you into the Beyond. You may sit in the same position, that makes no difference. The position of sitting on the feet is always better because it is the position of the child in the womb of the mother. In that case you withdraw. Simply sit on your feet; your soul will withdraw. This sitting position helps.

Question: So I should change? If I'm going to listen I should change?

Master: Just take your thumbs out of your ears and See. Repeat the Names. That will polish down. Or if you follow the Sound, that will drag you into the Beyond. Go, and Master will be waiting for you.

Question: Master, how should one conduct oneself in the presence of a Master?

Master: That is different according to each man's own advancement. By questioning Him about what we have seen, we may put a question, one phase of it; but if Master replies, "Leave off all questions," simply hear Him, and become receptive. *All* your questions will be replied to. As I told you, I only put two questions to my Master, all through my life. The first was about visualizing Master's Form. That I told you about the other day. (Ed. September 9th, morning darshan.) The other was, "What is the proof that this Science will remain alive after You?" And He said, "Whomsoever I will order, I am responsible for; for others I am not." These are His words. And then I further put Him the question in what Form will He be? He said He will be in the Sikh form. So these were the only questions. I learned everything simply by looking into Him and hearing what He said. Now this is not the fate of everybody. He who has stepped into the intellectual plane must have the whys and wherefores; he must understand. He should put in - clarify - all questions because he won't be able to take up the way unless he's intellectually satisfied, got some proof. So it's always better to clear your heart. So those who've got something to ask, I think they should simply let loose, ask all questions and they will be replied to. Someone wrote, "Where is the proof." I told him, "Go inside." He replied, "I want time to be alone with You." "All right, come here, sit in a room with me, lock it up, keep the key yourself and don't come out unless your questions are answered." This is what I told him. All questions are of the same nature, put in a different way, that's all. Unless you go up you cannot *See*. When you're near the top of the house, when you're near the roof, then you'll see little glimpses of light. When you really go up, you see full light. So it is better for those who have entered the intellectual plane to be fully satisfied.

Question: What is the explanation of the different colors of Light that are seen in meditation?

Master: No book will give you that, I tell you. But there are definite reasons for it. That depends on the inner development, background, determining attributes in a man's life. That's the cause of all the different colors. So the yellow-golden Light is spiritual; the pure white Light is also spiritual; the red Light you'll find at least where there's some pushing attitude. There are different colors for different stages; different Sounds also.

Question: Are there different Lights for different people or the same progression of Lights for everybody?

Master: Those who have got a background, they go up further. Those who are starting, there's the regular way. They'll see sky, they'll see stars, big star, then they'll transcend it, then the moon comes, then they'll transcend it. But those who have got a background, they start all at once from there.

Question: Yes, I was just thinking, every morning in here when we meet, everybody Sees various Lights. We seem to be about on the same level, many of us.

Master: Yes, of course. Sometimes there are some who See two Masters, Master Sawan Singh and...

Question: That, of course, is beyond most of us.

Master: Not beyond. I get letters saying the Master appears within. Of course, those who are regular, they have it, they talk to the Master within.

Question: The blue Light, You didn't touch on that. Everybody seems to see the blue Light. What is that?

Master: That's the first. It denotes a loving attitude. Lord Krishna is always pictured in a blue dhoti, his face is blue, his clothes are yellow and blue. That shows the combination of different developments, that's all.

Question: So really when we start to meditate we should try to get to the golden Light as rapidly as possible.

Master: You cannot visualize it; it comes of itself. When you reach that plane, naturally it comes; but that is, as I told you, where Master's Form manifests.

Question: These Lights seem to stay for a short time. Will that increase as time goes by?

Master: By regular practice. And that time is increased the longer you can stay in whatever you See continuously without break. The more you stay, the more you progress.

Question: Suppose you have to scratch yourself. Does that take you right back to the beginning again?

Master: It means you've not risen above body consciousness, otherwise you would not have felt it. You're still not at the top of the roof; you're still on the way.

Question: Some people have said that just about all body consciousness disappears and there they are up above, but nothing else happens. That's where the Grace of the Master enters in, isn't it?

Master: The Grace of the Master works the very first day when He initiates you. It is there. Money is deposited in your name in the bank. It is for you to go to the window to have the money, that's all. The more you can stay at the window, the more you can have.

Question: If You don't mind my saying so...

Master: No, no I don't mind anything. The worst possible.

Question: I think I read in some books either by You or by Your Master Baba Sawan Singh, that the Grace of the Master is given at the pure discretion of the Master.

Master: Surely.

Question: Does that imply then that on occasion the Master might like someone more than someone else?

Master: Why? Why? Is He a worldly man?

Question: No, I mean among initiates?

Master: Among initiates, those who are more obedient, He's got more love for them.

Question: They get more Grace.

Master: Grace. The more you turn your face towards Him, the more Grace you have. If you shut your eyes in a room and you say, "I see darkness, I don't see any Light," then it is for you to come out. The Master has love for all; that is why He initiates. A man may give you clothes, may give you money, may give you buildings. Nobody gives his life. The Master gives you His life. His Life is Light and Sound. He gives you Life, His very Life to start with so that you will develop. So who can give this? You'll find very few who'll give their blood. That is a very great sacrifice. But *He* gives His Life. His Life is what? Word made flesh.

Question: You've placed a portion of Your Life in us?

Master: Well, yes. A man who sees Light within, He can give you Light. He who has no Light within, how can he give Light? From a burning lamp you can light another lamp. But from a lamp that is not already lit, how can you light another lamp?

Question: That gets me back to a question which I asked earlier: how should we behave in the presence of a Master? Some of us aren't certain. Some of us wonder if we're doing the right thing, if we're according the correct courtesy and so on?

Master: I tell you. Go to Him in whatever attitude you like. If you are really after the truth, He won't be annoyed by your questions - even if you ask a hundred and one. He'll explain to you lovingly. You may even go to Him for criticism. He'll give it in a very loving way. If you understand, you'll change. People come, they put in so many questions and then they See. I told you many things are taught; only one-third by tongue, two-thirds come through the eyes.

Question: Does one behave toward a Master as one does toward an Emperor?

Master: Take Him as your elder brother, take Him as your father, as your friend. Just understand what He says. When you get something substantial for which you bear evidence yourself, you see that it is so, then start, go on what He says. The highest criterion, I think, is that a Master should be able to give you something to start with. Some capital. That capital is given only by raising you above body consciousness for a while. Whosoever can give you that, you can say safely, "He's got *something* beyond." How great is He? I think when you know Him, you'll become like Him. If you know a Master, you'll become a Master. He cannot be known - very few people really know the Master. They know only some part of whatever He condescends to give them.

Question: While You are talking here with us tonight, are You having similar talks on other planes with more highly advanced initiates?

Master: You see, the point is they are not left alone. Those who have no attachment to the world, they are taken to the different planes, to whatever stage they have advanced. If they have no attachments left except for the Master, they will not be sent down even in the manbody. He advises them there. But there's one thing to note. It takes much longer to achieve that progress

there as compared with what you can have now, in shorter time here. What you can do in years there, you can do in months here. Why do I press you to do your meditation? Why did my Master press it? A learned man, a scholar, is also a scholar after death. If I go out of this building, it does not mean that I've changed. Whatever we have developed, we take to that plane. From there we have to go on. The more we can do here, the better.

Question: But it must be done correctly.

Master: With proper guidance and help. By receptivity.

Question: Does incorrect meditation count in our favor?

Master: It is better as compared with not doing it at all. But it is up to you. You won't have the same progress. Hafiz, who was a great Saint of Persia, said, "Sit down in meditation at His door, Don't think whether He has heard you or not. Your duty is to sit at His door quite cut off from the world, and that is all, nothing more to be done." Do we sit quite cut off from the world? If so, then we will have it. Why don't we transcend? Because we are attached; we've got so many entanglements, you see.

Question: Assuming that we are able to have complete concentration, how long should it take ordinarily for our body to become completely numb?

Master: When Master initiates, He takes you into the Beyond. There are some who See the full sun, or the full moon, some cross the full moon the very first day at initiation. Each man has his own development, according to his background of course. But there are cases like that; they cross the big star, or sometimes cross the moon or the sun. It does not take long.

In the time of my Master, I went to someone's home in Rawalpindi; they asked me to come when I went to my office. On the way I just entered their home, sat down with the husband and his brothers. They asked, "How long does it take to leave the body, to withdraw?" I told them, "Do you want to know? All right, I'll show you." I closed my eyes. They thought, "He's dead." You see? It takes no time for one who is accustomed to it. That needs practice. In the beginning it is difficult. On the very first day, however much or little you do, you get something. That something only comes when you rise above body consciousness or are nearing the top. But we have to develop it. That's a very regular science as two and two make four. No doubt about it. People can have it and see it, and that's the only criterion of a Master. No propaganda.

Question: Why is it so much more difficult to listen to the Sound than it is to look for the Light?

Master: Because the mind is killed with that Sound. A man would go into a cannon's mouth rather than hear the Sound, because hearing the Sound kills the mind forever. He will engage in Seeing all right, but hearing the Sound is difficult. He says, "My death is come."

Question: Do You still want us to spend exactly the same amount of time sound-listening as sight-viewing?

Master: That depends how far you would like to advance. Excuse me, if you want to advance quicker, you will have to put in more time. Both are counterparts, Light and Sound. I say if you give equal time you'll advance quicker. But generally we do not. Simply hear the Sound, the Sound will drag you into the Beyond, you'll See Light. It's a necessity to know where you're going, and the Sound will be dragging you like anything. You do not know where you're going, so both things should be developed. The Sound Principle is the guiding principle. Those who take up Light only, they may be enveloped by Light but do not know where to go further. The Sound

Principle guides. All these Hindu gentlemen, they've little care for this Sound. But when they are enveloped by Light, they don't know what to do first, where to go. Both things go hand in hand.

Question: I have no more questions. Thank You.

Master: No thanks. Thanks carry no value as I told you the other day. If you receive thousands of dollars, then you may say, "All right, thank you." It's become a misnomer I would say.

Question: Should we stop saying, "Thank you?"

Master: That is what I say. If I give something from myself, that requires thanks. But I don't give anything from myself. This is what I have got, somebody's store given to me to look after. That's all I can say at the moment. My Master found me quite a spendthrift. So He'd say, "All right, go on and have it and do it." That's all. Because it's not my earned money, it is only kept in His favor, you see.

(Very slowly and seriously.) I think it would be better if you put in more time. The Sound Principle gives you more concentration. And the Sound Principle is the only way to control the mind: a quicker way. The mind a hundred-headed dragon within us; it has a hundred ways to mislead us. It can only be controlled by that Sound. Guru Ram Das says, "When you come in contact with Naam, the mind is controlled." Things are very clear, like daylight. Not as difficult as people think. Again I would say it is difficult to become a man. God is searching here, there, everywhere for the ideal man. Kabir says, "I'm so purified now, God is after me, calling me, 'Kabir, Kabir'. He follows me like anything." Likewise, a man has four or five sons. One son is very dutiful; he understands the very inkling of what is in his father's mind. He is obedient without being asked anything. Do you think the father will not be after him? Of course he will give a share to every son, but to the most obedient he will hand over all the keys to look after the interests of the others, too. He won't give the keys to everybody.

So be regular. Regularity pays. When you are initiated, that God Power resides in you. It won't leave you until the end of the world; until it takes you to Sat Naam. Sat Naam takes you further, absorbs you into the Wordless State. Now take heed, He is within you. And don't purposely transcend or break His commandments. One who keeps His commandments is not afraid, not in this world, nor in the three worlds. When Baba Jaimal Singh initiated somebody He would say, "Look here, I am now residing in you, mind that. Don't do anything unlawful," those were His very words. When the initiate came back, He asked, "All right, what have you done? How far have you proceeded?" Our Master also used to ask, "How are you?" And the man would begin to say, "My son was sick, now he's all right. My wife was sick, now she is all right. I've won such and such litigation case. My son has passed such and such examination." And then He'd say, "Have you done *my* work?" You see? Very politely. "Have you done *my* work?" This is *His* work, you see. How does it come? As a reaction of the past. Of course, Master helps in all our affairs; there's no shortcomings anywhere. He extends His protection, His physical protection always, whether the initiate knows it or not. The only thing is, we have to turn our faces towards Him. The rest He is to look after. A man had three or four sons. One says, "I want this, father, give it to me." "All right." The other says, "I want a cycle." "All right." The third says, "I want a motor." "All right." The fourth is reticent and does not ask for anything. Do you think his father will ignore him? He'll keep everything in reserve for him, and will follow him at his beck and call. He will give the keys of the whole thing to him. And such a one will never say, "It is mine," he says, "It is my father's."

So it's always better to be open-minded, with nothing rankling in your heart. There should be no reservations, no shame to the worst of questions. No question is worse, you see. Should there be something not clear, there's darkness. Do you think darkness will leave the room by striking its colors, or beating it? A little light is required. So if there's anything you think that is not very clear, put it to me however drastically you like, you are most welcome to ask. I haven't said anything imposing or anything like a boss. I have placed some common sense talks before you for understanding.

It is a great blessing to have a living Master, I tell you, many things become clear. All scriptures become as open as daylight. Even if you don't understand the language, you'll See those things inside. Once it happened in the time of my Master. I was detailed by Him to give talks - to hold Satsangs. Some people came in a very critical way; they thought perhaps I memorized the talk beforehand and that is why I talk so fluently. One day when the talk was over, a Sanscrit scholar said, "I want You to explain this hymn," which he quoted in Sanscrit, something I did not follow except for one or two words - it was a description of Daswan Dwar. He said, "Give me an interpretation of this thing." I told him, "I don't know the Sanscrit language, but I can tell you about the place it describes: there is a light-giving tree with many lights therein." He said, "No, no, this does not mean that." I told him, "I don't know whether your Sanscrit dictionary tells you that or not, but the place which this refers to, there can be nothing else there." Then another Sanscrit scholar who was there said, "Yes, it also means that." So you must See these thing, otherwise, the scriptures are sealed books just handed down to posterity, and nobody understands what is what. The authors Saw and said something; those who now See, They say the same thing.

17th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 10

Question: Would You talk for a couple of minutes about Bhajan?

Master: Bhajan? Bhajan means what? There are two practices, one Light, the other Sound. What do you mean by Bhajan, first practice or the second? Second practice is called Bhajan, coming in contact with the Sound Principle. You would like to know about Sound Principle? Light, What?

Question: Master, when I sit in Bhajan...

Master: Bhajan means hearing the Sound Current.

Question: Right. Is it correct to put the attention here? (He points to forehead.)

Master: I've not told you that.

Question: Where does the attention go?

Master: Attention is wholly in hearing. But the seat of the soul is there. You are always there. If you put your attention there, then your attention is divided. You should be quite cut off from outside, just hear from within any Sound that is coming. If any Sound comes from the left, don't pay attention, that will give a debasing effect. Only listen to that Sound attentively which is coming from the right side. If it is at a distance, don't follow it. If you are searching for the origin of that Sound, it will grow faint and die out. Hear what kind of Sound comes from the right. In that case, that Sound will come closer, become stronger, and ultimately come from above to drag you into the Beyond. You are not to repeat the Names at the time. You are not to fix your gaze either. The seat of the soul is there; just hear what comes.

Question: Sometimes a lot of Light comes from the front and I can't cut it off.

Master: I think I have explained this twice, thrice, four times, since you have come. Do one practice at a time. When you are hearing the Sound, if Light intervenes, don't pay attention. For example, I am talking to you, someone else might be talking - I should not pay any attention to him. When you are Seeing Light, and Sound intervenes, put your whole attention into Seeing. When you go within, don't think of the mind. Put in whole attention into one practice at a time. You follow? That requires practice. Practice makes a man perfect. Food not eaten won't give you strength; food which is digested will give you strength - otherwise it will create disease. You will have dysentery, you will have diarrhea. These very things are given in the instructions at the time of initiation. So practice makes a man perfect. Theoretical knowledge without practice will lead you nowhere.

19th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 11

Master: Silence speaks more than words. In silence many things are revealed... Why not ask God if there was anybody before Him? You go to Him and ask Him this question, "Where were You before?" In Sanscrit it is said, I am One and wish to be many.

Question: Will we *ever* be in a position to ask God that question? "Why did You create the material world?"

Master: That is only when you are able to ask Him.

Question: I know, but will we *ever* be in a position to ask Him?

Master: Then there'll be no intellect. When outgoing faculties are controlled, mind is stilled, then the intellect also ceases to work; it is you who gives strength to the intellect. This question will then not arise.

As I told you the other day, we are not happy here. We are in a burning house. We should come out and then enquire why the house has been set on fire, who did it and why? Everybody is after happiness, permanent happiness.

Like an onion, we have covers, one, two, three, four - go within and taste it. What is the soul? She is all covered. So that is why I say God is a mystery - all have become silent here. They have spoken of God with so many words, in so many ways. "How wonderful," that's all right. Simply keep quiet. The more you speak about Him, the more you belittle Him, excuse me.

In 1909 I was reading in a Christian mission school, as a student. The missionary used to come and preach. I asked him, "We find in the case of other Saints, 'Shri Maharaj,' and 'Holiness,' and this and that, so many epithets we attach to them. How is it that there has been no epithet given to Jesus Christ? Nobody says, 'His Holiness Jesus,' you simply say, 'Jesus,' you simply say 'Christ'." He gave me a very good reply. He said, "Do you put any epithet to God?" Do you put, 'His Holiness God,' do you ever say that? No epithet. Because God, Christ Power, and the God-into- Expression Power are all the same. The *Guru Granth Sahib* is very voluminous; more than one thousand three hundred pages, and nowhere will you find any epithet added to God. Because we are finite, we always speak in finite terms... Guru Arjan says, we are God. If we say, "I am Mr. So and So" the reason is because we are finite: we have to speak in finite terms, that's all.

They say once the district officer, known as Deputy Commissioner, happened to visit a remote village and camped there for two days. The village folk came to meet him and greeted him in every possible manner. When the time to leave came, they bade him good-bye and invoked blessings of God, saying thereby 'May God make you a Patwari.' Patwari is a Government official in the village who keeps the land records and the simple villagers had never had the chance to see any higher official than the Patwari. Little did they know that the Deputy Commissioner who was just leaving them was the appointing authority of such officials and the whole district abounds with hundreds of such Patwaris! So what epithets can we give God?

20th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 12

Question: I've been re-reading the introduction to *Jap Ji* which suggests that one should not talk too much.

Master: In my introduction to *Jap Ji*, you will find a digest of the whole Sikh scriptures. By referring to parallel thoughts and other things, the basic teachings are the same. We are too much given up to rituals and outer performances. They help to a certain extent, but if man is struck fast in them, there's no way out.

That is why Ruhani Satsang was meant for spiritual instruction. Man Center means the whole thing is in man. You see? Macrocosm is in the microcosm: unravel it, you'll find the mystery of life solved. Nobody cares for that. They spend hours and hours and hours in outer performances, but never put in time to go within. At most, I would say now, one out of a hundred might have a view to this, ninety-nine per cent don't. Well, that's a social sin, excuse me if I say so.

Outer symbols were made to make people understand what is what. So for want of right understanding - true company of the Saints - they are stuck fast in the casing and have forgotten the kernel. People come and ask me what temple have You made? I tell them there is no temple. Here we have the earth below and the sky overhead and the true temple is the body - a miniature symbolic temple.

Once the owls sat together and had a big conference. They decided once and for all there is no sun whatsoever. Somebody went to them and said, "There is sun outside and also within too." "How can we believe it?" He told them, "I will pray to God to give you eyes... inside."

If any man is going to assert that, "I am the Son of God," then they put him on the gallows. Christ said, "I and my Father are One." Guru Arjan said the same thing in his own language, and so many others, too. Guru Arjan was led to sit on burning iron bands, red hot. Christ was put on the gallows. Shamez Tabrez' skin was taken off. This is the fate of these people.

Question: Do You think this modern successor group will ever have to undergo such persecution as that?

Master: Times have changed. The way is different; now it's the polite way. That was a drastic way, by killing... Gold is gold, and silver is silver, and copper is copper, and iron is iron. The true worth of man is in knowing himself, his soul, and God.

(The Master addresses someone else.)

My friend, you followed what I told you this morning? I think now you are wide awake.

Question: Yes.

Master: That's all right. Thank God. There is no question of disappointment. Do as you're told and you'll succeed wonderfully. And do one thing at a time. Don't leave the world and go to the jungle, to deserted places to pass your days. Remain in the world. Swimming can be learned in water only, not dry land. Don't you think so? You must remain in the world, develop physically,

intellectually and also spiritually. Develop all around. And do one thing at a time. You've started from today. You took my words to your heart, didn't you?

Question: I tried to.

Master: There's no question of trying. Try means not doing. If a learned man says, "Try, try," even he won't do it. Say yes or no. You'll do it. "I'll do it, I *must* do it." You see? "Try" means polite way of saying, "No, I won't do it." If you want to do it, you do it. When you have decided you have come to the right conclusion that we should develop all around, physically, intellectually, and spiritually, you'll devote time to those things.

Question: What do you do when the mind is in control though?

Master: For mind-control you have been given a definite way. For concentration there is no high-road. The only way is to concentrate, concentrate, and concentrate. In due course it will come. When I joined the government service, I was not accustomed to sit in chairs. I could not sit on a chair continuously for an hour, I tell you. When I was appointed I used to sit for twelve hours regularly. And at one time I sat for thirty-six hours continuously, without a break. So this is a habit. If your mind wants something, that's all right. Put in one hour, two hours, three hours, four hours, and clarify what you want. If you want something, put in time; out of twenty-four hours, eight hours, ten hours, twelve hours. You should develop further also spiritually. Does it appeal to you? Then do it. After all *you* have to leave the body, nobody else has to leave the body in your place. If you now learn to rise above it, then no sting of death is there. One can say, "Oh death, where is thy sting?" The last enemy that we have to conquer is death. How to conquer it? No escape. Then learn to die. This is a Way which gives some demonstration the very first day, for a while, before it is too late. And by regular practices you can do it. Does what I'm telling appeal to you? Then do it, please. When you go home don't say, "I went to the Master and nothing was done." I wish you progress before you go. If you do it, you'll be sure to progress. Did you sit for meditation during the day after that?

Question: Maybe just fifteen to twenty minutes because we were outside.

Master: All right. If there is any difficulty that can be explained. Just say a little prayer, to make an atmosphere, then sit down. It will help.

Question: I find I've been up and down with my mind so many times and each time...

Master: Is the mind yours, does the mind belong to you? The mind gets strength from you. If somebody's servant catches you by the ears, and drags you by the leg, then? Do you approve, do you appreciate it? So the mind is your servant. Fire is a good servant but a bad master, you see. I won't let you go unless you progress. You were telling me, "I'm going this morning." Why? I'll ask the government not to let you go from here, that's all I can do. You're a sane man - I'm talking to you as man to man, as a friend, as a sympathizer. You say you cannot do it? Just obey. If you listen literally to what I say, you'll say that you are progressing. That's why I want you to have regular recourse. You should eat what you are given at regular times; there's nobody to meet you, no correspondence, nothing of the sort. I think with one or two or three months training it will be all right. It is not difficult, only setting the habit. Would you like I should not let you go?

Question: Yes.

Master: Then it's all right. You have come here, spending so much money, only for that reason - you have come here not for any excursion - then make the best use of it.

Question: I would like that very much.

Master: I wish you to like it. If you like it who stands in the way? Who is there? Your servant mind, that's all I can say. God will help you. It's as definite a Way as two and two make four. In the beginning naturally a man has to accustom himself by regularity. What we do today, tomorrow, for ten days, fifteen days, the mind will go there naturally. So regularity pays. Wholly and solely do one thing at a time. Now you say it is like that, later you'll say, "Oh, it is all right."

22nd September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 13

Question: You put such stress on not hurting anybody's feelings. What is the spiritual significance of that?

Master: When one man hurts another's feelings unknowingly, that's another thing. If anything is done purposely, that will react. If it is done unknowingly - you never meant it - that won't react. But what you do purposely, that will react.

Question: Will that person chase you around the astral, or something like that? I mean, what is the spiritual aspect of it?

Master: This is what I'm telling you. If you do it purposely, you think evil of others, - thoughts are most potent - you hurt them by words, or maybe physically, naturally this will react; action and reaction will go on. The more still the water, the more it will reflect your self.

Question: I know, but is that worse karma than other kinds of karma to collect?

Master: We incur many karmas without knowing. Truly speaking, even to eat is a sin. Even vegetables have got life, although in the lowest form, but they have got life. All creation is made of five elements. There are vegetables, reptiles, birds, animals, and man. In man all five elements are fully developed, in animals four, in birds three, in reptiles two, in vegetables one. So to know God, live on that which causes the least sin. To breathe also is a sin, excuse me, we kill so many insects, and so many get trampled underfoot. You don't do it purposely; all the same ignorance of the law is no excuse. But if you become a conscious co-worker then all are absolved - there's nobody to suffer by reaction.

You must find out if your mind is your servant, or are you the servant of your mind. If you are the servant of the mind, then it's as if somebody lives in your house, and somebody takes you by the neck and somebody else by the nose, or by the ears, and drags you here and there. Would you like that? If not, while you are in this body you must be the master of the body. On account of you the body is working. Would you like your mind to come and drag you here and there? That is not honorable of you. Your mind gets strength from you. Yet your servant, who is dependent on you, is dragging you here, there, and everywhere. Do you think it is honorable? Why not say, "Wait please. I'll attend to you later. Let us do this first." The mind wants some enjoyment. Tell him, "All right dear friend, wait." Make him wait, befriend him, you see. "All right dear friend, I'll attend to you. Let me do this work first." This is the best way, I think. Try that tonight when you are sitting for meditation. "Well dear friend, what do you want? We'll see to that. Wait - let me finish this first." Wholly, solely, do it, and you'll succeed. Just say, "I'll attend to you in the morning." Befriend your mind; strike up a friendship with him - this is the best way. Try this morning or tomorrow morning; otherwise come along tomorrow - I will give you a sitting. That's all I can say. Stop all reading...

Question: All reading?

Master: Yes. And are you writing any letters?

Question: No. I just keep a diary.

Master: A diary means that once in a while when you do something important you put it down, that's all. I am afraid you are not putting in full time into your spiritual diary. If you are watching yourself fully each moment, then where will the mind go? The mind won't affect you.

Question: Should I be spending all available time in trying to meditate?

Master: Not trying, but doing.

Question: Every moment of the day?

Master: If you can do it, but you cannot do it even for two hours. Even if you do it correctly for half an hour, you will have the experience. It is not impossible. The word impossible is found in the dictionary of fools - this is what Napoleon said. There's nothing impossible. You're great in man. Why are you belittling yourself? Are you not the son of God like all others? What is the shortcoming in you? You are led away by your servants. In many spiritual books you'll find the mind not spoken of very highly; but I say be friends with your mind.

If there is a thief in your house, a very bad thief who has come to steal all your books, everything, but if you tell him, "You're a very honest man, very truthful. Keep this money with you, I will take it back in the morning." Do you think he will take the money away from you? He is a thief, a professional thief; but you have said, "You are a very good man. You're very honest, very truthful; I leave this money with you." Do you think you are able to protect your own money? So in the same way befriend your mind. Give him enough to eat, then sit down and meditate, saying, "Now, dear friend, let us remain still for a few minutes." Just try this way.

I remember an incident of a man who went into the street and bought some melons, small melons. He wanted to buy a big one, but he took one or two small ones instead and ate them. They were very sweet. His mind wanted more; again he took one or two more. After that he thought they are really very sweet; the mind still wanted more. Once, twice, thrice, he gave in. He then sat down, "All right," he said, "Now eat as much as you want." He finished up to the gullet. "No, no, eat more," he kept saying. This is a very drastic way which I don't advise. But there have been incidences like that - after that, the mind never wanted anything more! "Take more." "No, no, I don't want any more." You see? He'll say no. Then he can be easily led by you. I don't advise you to try this way. I would advise the other way: befriend him. When he is afraid of you, he'll never dare to disobey you. Be the master of your house.

When you meet a Master what does He do? He gives you the way to be the master of the house. And you are given servants to work at your beck and call, and those are the outgoing faculties. That way is just to come into contact with the Naam Power within. With that, the mind is controlled once and for all, forever. By the outer performances and rituals, and doing this and that, the mind is stilled for a while - but it rakes things up again.

Once, I remember, a very learned pundit came to our Master. I was there. He had a talk with my Master. At the end he said, "Will you kindly initiate me?" He was initiated. Then he told the Master, "Master, I will become proficient within three months. I'll do everything You say and come back." Master said, "All right, what more is wanted?" He came back after six months, and fortunately I was also there because I had the privilege to be back with the Master. He said, "Master, previously I had been putting in eight hours a day in worship, and my mind never disturbed me. Now I cannot sit for a moment." You see? It is because in the outward performances the mind gets food. You light the candle, you offer flowers, then you do this and that. The mind gets food. But in this way, the mind meets its death.

So this is the only means to control the mind. Befriend him; you won't do it the other way, the strong way. He will complain, "I don't like to be such a servant, why should I be?" The easiest way is to befriend him for a while. I think you follow what I say? Then do it. This way is very easy; the other way I don't think you'll do because life is more dear to you. You won't force yourself. But by befriending him and coming in contact with the Naam Power, that you can do. What did Christ say? "Get thee behind me Satan." What does that mean? That means, "Now wait." So you've got two prescriptions. And the third one is to keep the company of the Saints, but fully, not when the body is there and the mind is running away somewhere else: that is no company of the Saints. Be wholly there. No thought should arise while sitting there. And you'll see that the mind will stay still for a while. In the company of the Master, as His attention is controlled, so by radiation He controls your attention. Digest these things. Sometimes we are sitting with the Master, and thinking of such and such, "Oh, who is sitting there?" Your body is there but you are not there. Even the stone which is put near water will become cold, what to speak of a conscious man.

So anybody else? You? You, friend? You are going on all right?

Question: Yes, Master. I wanted to know, is it all right to keep pushing the mind to do as much meditation each day, as much as it possibly can? Just keep forcing it and forcing it?

Master: You see, forcing is all right, but a loving way is better. "All right dear friend, let us enjoy this for a while." But have some discipline also. You will be able to do your meditation correctly only when you have control over yourself. Sit when you are fresh and buoyant.

Question: We shouldn't try to sit all day then?

Master: Who can sit all day? All day means how many hours - twenty-four?

Question: During the day, say twelve?

Master: If you can sit even two, three, four hours, wholly, solely, then it's all right. In twelve hours, if you *really* sit three or four hours, *that* you might be able to do. But I'm afraid you won't be able to. In the beginning, start from two, then three, then four, like that, step by step you may prolong the time. Or there's another way, we fast for three days sometimes, or perhaps a week. Well, fast for three days. What sort of fast? The fast of the mind - remembrance of God and no other thing. Temporary fasting, that will help you. After three days naturally the hunger has gone. The first two or three days you have difficulty, then hunger is not felt. So if you can do this - fasting from food - the other fast is from all outward things, except God, sweet remembrance of God. It helps temporarily. But we are worldly men, how can we do all that? Maybe we can do it for a week. All the Saints in the past did it, you see, Christ fasted forty days, did He not?

Question: Yes, in the wilderness.

Master: That is a true fast. Empty your mind, there's no harm in it while you're here. At meal times you might eat something, morning and evening. Then the rest of the time think of no other thing except God, sweet remembrance of God, or the sweet remembrance of God-in-man. That's a good idea. We go for excursions two or three days in a month. Every week we enjoy one day off from work. Why not have the enjoyment of God every week, or *His* excursion two or three days a month? These things are helping. That is required at the beginning, in early stages. When you are trained, even in busy towns you'll enjoy His presence. So do that, please. You are here only for that.

All these questions you put will make a book!

23rd September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 14

Question: Do scientists find it difficult to become initiates?

Master: No, no. When I first went to America a scientist came up - long talks, this and that, long discussions - it took him over five hours. Then I questioned *him* - I had heard all he said - I asked him, "You have been able to create energy, but have you been able to create an ounce of consciousness?"

He said, "No." He is right.

Then I told him, "Well look here, two halves of a loaf can make one whole loaf, can a hundred fools put together make one wise man?"

He said, "No."

"In the field of energy you have made so many inventions but nothing in the way of consciousness." Then I further questioned him, "Have you analyzed matter? What did you find?"

"There were elements," he replied.

Then I asked him, "Have you analyzed the elements?"

"Yes."

"What did you find?"

He said, "We found atoms."

Then I further questioned him, "Have you been able to analyze an atom?"

"Yes."

"What did you find?"

He said, "One circle was revolving, something going in a very fast way, round and round."

"What did you find there?"

"Some sound."

You see? Now they have found light too. Then he came round, you see. The people who were attending this discussion said he would never turn up the next day for initiation. He was the first man to turn up, and he got the highest experience. Then he invited me to his scientist association. I had to give a talk. These things commonly appeal to them, you see. In the field of energy there's wonderful progress. Atom bombs, very wonderful, but all for the destruction of humanity. Railway engines run at a very fast speed but they have no consciousness; they are directed by some conscious man. Some people think that if you put sulphuric acid on copper filings that will bubble out, and then become extinct. This is not so. There's no consciousness; airplanes have no consciousness; they are guided by some conscious man. They can dash against anything; they go where directed.

Question: How could we make ourselves more humble?

Master: More humble? I think there's a very easy reply. You tell her, please.

Question: By going out and sorting grain and carrying rocks on your head?

Master: (The Master laughs) This is one of the things. Of course, that will give you some humility, not everything. Real humility comes up of itself when you see a Grander Work working. By becoming a conscious co-worker of the Divine Plan, you become conscious of a very Grand Power working, and that you are a mere puppet. Humility is the ornament of a real Saint. That requires no acting or posing. People act and pose. They are humble, they are this and that, but at heart of heart they feel, "Oh, I know so much." You see? Real humility will only arise when we see some higher Power working, and we know we are a mere puppet in His hands. By sitting at the feet of a Master, you come in contact with the God-into- expression Power. The more you come in contact, the more you will be purified by that Light.

The very silence sprouts forth into Light and Music of the Spheres. So silence is golden. So, all is Nirvana now, is it not? All is Nirvana now.

Question: Well, I think this is the closest we will be to Nirvana for a while.

Master: Yes, be thankful. If you go into the silence for a while, then I think that will result in progress. To go into the silence of the heart, well, that means progress, maybe for a while.

24th September 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 15

Question: In America we have racial problems that seem to be coming to a boil now. And also there seems to be a greater problem as far as confrontation between the generations is concerned.

Master: It's everywhere, not only in an advanced country like America.

Question: And we also have a current problem of inflation.

Master: Man will have to learn at a very high cost. They will come round, but they will have to pay the price. These things lead where? To destruction. Don't you think so? When these things go on from day to day, more and more, they result in destruction. Too many conflicts will arise. Right understanding is the only remedy. Unless you come to that, there is no hope. Man is being divided, more and more. He is a man first: then the religious label he is carrying, then his racial type, then from which country he comes - so much splitting up. These atom bombs are waiting. God forbid. This is high time for right understanding. The New Age question is coming up among the young. There *is* awakening, but they want right guidance. Papers, television, radio, they can do much to ameliorate the false position - but they are also going the same way. If general right understanding as an ideal is put before people - they try to publish these things in a very sweet way - I think that might have a good effect, a better effect, to put down these things. There are political restrictions between countries, there are language restrictions, and racial restrictions, as you say. Truly speaking, all this trouble has passed beyond our care. We can only pray, "Oh God, the world is aflame, it is past our care, we cannot do anything about it. You condescend to send down some Grace to set us on the right way." Let God save us in any way. We want betterment, that's all. From day to day these things are growing worse and worse, tighter everywhere.

Question: Is there an explosion coming up soon?

Master: If the trend goes on like this there will be an inevitable result. Pray God send some Grace in any way He likes, otherwise it is past our care, the care of human beings. Every day tensions are growing more and more. The good we are trying to do is like pouring water into sand - it is just like that. Unless Grace comes down from Heaven, from God - that's the only remedy. They say the Golden Age will arise from the Iron Age. There *is* an awakening. With His Grace it may become more. It might meet it to some extent. Every country is wanting peace, peace, and yet they prepare themselves for war. An incredible expenditure. And every country is building up three times, four times more armaments. Every country is trying to have an atom bomb; many have it already.

Question: Is India trying to have an atom bomb?

Master: They are not after it, but if there is a nuclear war they will fight to save their lives. This is what they said publicly, "We are not after it, we are not after the atom bomb." Well, I pray God send His Grace. It is past our care, honestly speaking.

Question: It's taking more Grace from God these days than it has in the past then?

Master: Surely. And still more Grace is required to put down all these troubles which are growing more and more.

Question: Is that additional Grace going to be forthcoming?

Master: What goes out of the heart of the afflicted people, naturally that is seen by God. After all, we are all His children. But suchlike affairs are doomed, I would say, irremediable. They've gone to such an extent; they say, "Peace, peace, peace," they are trying, but with all that they are preparing themselves for war - as it appears on the face of it. In some places the difficulties are communism, in others they are provincial or national or racial. And these problems are everywhere.

Question: Since we've been here for the past three weeks I haven't thought of the newspapers at all, and I don't know how the Peace Talks are coming along. (Ed. The Vietnam Peace Talks then being held in Paris.)

Master: They talk of peace but are spending on war on the side. Don't you think so?

Question: Lots spent on armaments, yes.

Master: If they talk about peace, let them also have less armaments. More than half of the income of a country is spent on that, even more than half. And if this was spent for the good of the people, then? We are all brothers. Each country should advance as much as possible; it will be a source of help to others. You strengthen yourself and let others also have strength.

Question: In addition to individual karma, I suppose there is national karma as well?

Master: Haven't you read it in the *Wheel of Life*? I mentioned it there.

Question: Is the Master Power going to stop this explosion which seems so inevitable?

Master: Many will be saved who turn their faces to Him. That's all I can say. The only thing is, we say something and then do something else. That's a pity. If the governments really want peace, then where's the trouble? They should avoid encroaching on the rights of others, live and let others live; make their country so advanced, peaceful, that everybody else would like to come there. Now there are restrictions, you cannot go out from one country into another without a visa. You cannot leave a country without a visa. So these are strongholds, is it not so? We go around like prisoners. When I returned from the 1963 tour, the air plane was not in order; we had to stay in Cairo. So we were restrained... "All right leave all your baggage, all your passports." We had to go to the bank, and there were two soldiers with bayonets this side, and two that side - to go to the bank! This is our fate. Just think... if your visa has expired they won't let you leave the ship, you will be turned back from the port. This is what is happening. Russel Jaque (Ed. The author of *Gurudev*.) came to India, perhaps you might have heard about him, he has written one or two books; he has stayed in the Ashram. His visa expired. First it was extended for three months, then six months. You cannot stay here more than that. He sent it to Pakistan. From there it was extended. He wanted to live in India. Then again he came to India, again his visa expired. Then he had to send it to Burma, the other side. Then again he wanted to extend his stay. He applied for it and by the time the sanction arrived, his time had expired the day before. So he was turned out of India. The sanction did not arrive a day earlier, that's all... a true mirror of the fate of the country! He could not remain because the sanction did not arrive at Calcutta in time. It was only a day late. I sent him a wire, but he could not stay. There is no harm in what I'm saying, there are graver things than that.

There are so many governments, each man should keep his country in a blooming state, let anybody come in freely and enjoy it, and then help others bring up their governments in the same way. That should be the attitude.

Question: You're painting a very dismal state of affairs tonight, can't you offer us any hope?

Master: This is hope: those who turn their face to Him, they will be saved. There is hope. But I'm talking of the general state of affairs; the way it is going will end in disaster, headlong down they're going. They speak of peace, they speak with sweet lips, but they act otherwise.

"Mohammedan countries arise!" "All Christian countries arise!" There's trouble going on everywhere. In India too we have got the provincial troubles. Wheat has been sold at Bombay, say at one hundred rupees a maund (Ed. About eighty-two pounds); the same wheat is sold here, thirty rupees; the same wheat has been sold in other regions also at a different rate. The country is the same, but the powers-that-be will not let others have the same rights. The same wheat in Pakistan is sold at a much cheaper rate. If we think we are all one, then where is the trouble? Right understanding is required, there's no other remedy, and His Grace. This is what the Masters did in the past. They went out and gave people right understanding, thank God. Everything has passed out of the hands of the son of man, that much is sure. Now it is 1970. Don't you think in twenty or thirty years we'll be in trouble, if it goes like that? But there is awakening also. There is a good sign.

They are having conferences to bring all religions together. And yet the religions are forming pillars; we should have all world religions united - a world organization. Each religion, whatever they give you, the basic message means the same. What we want is reformers not of others, but of themselves. Let us reform our countries.

Question: If we're going to reform our countries it means we're going to have to get into political action. Is this the time for that? I mean, as opposed to reforming ourselves?

Master: Politics cannot be reformed. Here in India we have more political parties than in other countries where they have only two or three; here we have about nine or ten. Now I've found the remedy for that - for instance the Delhi area consists of five or six areas; in each of those areas I went out and gave a talk. I told them whether you are Hindu, Mohammedan, or Sikh you are all brothers, you live together; be responsible for the honour of others, daughters and mothers; be responsible for the life and wealth of others. Those who are sick should be helped; those who are in need should be helped - all should be looked after in your area. If anybody is not good, try to reform him, and similarly, if you do that all over India, let the world governments change or remain the same, what is it to you? If wife and husband go on amicably, what has the Emperor got to do with it?

Question: Advocate social rather than political action?

Master: Yes, that you can do. That is in your hands.

Question: You suggest that people of integrity should stand for office, should be voted for, and that would imply perhaps satsangis. And yet on the other hand satsangis, You say, should indulge more in social action than in standing for office.

Master: All are satsangis. Some have been put on the Way, have been given a touch inside, but they are still to become full-blooming satsangis. All are satsangis, some have got some ingress, others have not, but the Truth is there. All ministers, every one, should resign for three months before voting. You should vote for the man of integrity. He must have some background of service, selfless service. If he is chosen from any party he should serve as the son of the country,

not as the son of the party. Those who are chosen because of their party, they fight for the party. And who is in trouble? This is what has happened - and is still going on. And moreover they should have full conviction: Government of the people, by the people, for the good of the people. And once they are chosen, if they have not proved up to the mark, they should be thrown out - even the Government. If they are enjoined to resign three months before the date of voting and these things are followed, then I think the Government will also change. Now you cannot turn out those who have been chosen, can you? No. They continue, maybe doing good, maybe bad; they fight for their parties standing against others because they belong to that party. So I think this appears to be a very common sense remedy. I'm not a political man, I tell you. They select me everywhere, all men are dragging me for other things. They have faith in me, they know what I'll say will be common sense. Don't you think Governments will change in ten years if we go on like that? If they're not changed, even then we can still live amicably. Just have that inner Way. So reformers will come up like that. This is the way to develop the Golden Age out of the Iron Age - with His Grace of course. Pray for it.

Question: Both political and social reforms then are needed before the Golden Age comes?

Master: That will inevitably result if you do these things; even the Government can change. But they're not after it, you see.

Question: Do You think that today's youth is fundamentally idealistic enough to bring about the changes that You suggest?

Master: They want right guidance only. They've got no right guidance, they are all after it, that urge within them, but no rights are given them. If they're given this, naturally they'll take a change in hand. I don't know if anybody's going to give out these things.

Question: Do You think these things can be told in the regular media of the day - the regular newspapers?

Master: Where's the harm in it? Man is a free thinker. Government might impose, that's another thing. But this is the only way. Before voting, all should resign. Then there'll be fair voting. Now these parties while in power, in the chair, exercise every influence to be voted in again by the people. Only those who are men of integrity; those who have got some background of selfless service, when chosen should serve. If he's in America, first serve America not the party. Now parties fight like anything, as I tell you. If two bullocks are fighting, the crops are spoilt.

Question: I get in trouble when I use the word satsangi, but should we assume that initiates should not run for office?

Master: If they're chosen they can behave as I have explained. How does it go against initiation? You wish good for all, is it not so?

Question: Yes, I'd like to see a Guru for all.

Master: If such-like people were really initiates, and they're really on the way, they're selfless, they're honest, they've got higher, spiritual strength - they'll work wonders.

Question: I think it would be just wonderful; but wouldn't it take away from spiritual development?

Master: My Lord, how long do you put in for meditation out of twenty-four hours? You put in two or three hours. In the rest of the twenty-four hours, how many do you put into your work? Put in some time, the right way and some time for the sacrifice of others. When a brick is well baked you can use it anywhere - it will make a strong wall. If a man is changed, he will work

wonders in any line he chooses. We've not to stay away and live in the forests. To me it appears like that, maybe not to many. But as a free man I think you'll agree.

Question: Politicians are the worst people.

Master: They are chosen by us. You curse yourself; why did you chose them? I say sometimes to people when the Government is bad, who is the cause of it? You! Why did you vote for the wrong person? So for the future don't do it. If they cannot come round before that period whatever they're chosen for, three or five years, after that don't put such people back in office. That is your responsibility. Now people are driven in like animals to vote. Is it not so? In India especially, but I see in every country you'll find it's like that. They're fighting like anything among themselves. Whereas all this is meant for the good of the country. With all good wishes they're splitting up the country. Don't you think physical, mundane, and political problems could easily be solved, the spiritual way?

Question: I think it's a wonderful concept - I don't think I've ever heard You say before that initiates should get themselves thus involved in actions of the world.

Master: I've never said they shouldn't. We are not to leave the world and go to the forest. We've come here to live - we have to learn swimming in water not on dry land. When everything goes with your will and pleasure, where's the harm in your being very calm and quiet? Even in the heat of the moment you remain calm and quiet. That is wonderful. For that you've got the Bread of life; It helps you spiritually but also physically, intellectually, socially and politically - everywhere.

Question: Socially, I don't know; I mean in certain social groups I'm aware of, I don't know how endeared being an initiate makes you to members of those social groups.

Master: You have something to give to your spirit, to give you strength spiritually. If you're weak, have good food, have exercise; it does not affect your work - that makes you stronger, is it not so? Now we are amputated men. Physically we are developed, intellectually we are developed, spiritually we are nowhere. On spiritual health depends the life of mind and body both. This is a very important phase of life. Everybody is groaning, crying, against governments, this and that - who is at the back of it? Those who are crying. So you see spiritual life does not stand in the way of services, genuine service to society, to the country, to the world.

When we talk like this time flies. Anyway this is a very important subject. You told me you had so many problems, we've been talking them over. If you had not mentioned them, naturally I would not have talked about them.

20th October 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 16

Question: Many of us here live at Ashrams or centers or headquarters in the States, and there's a lot of Master's work there, and I know in my case in particular, there's always typing or filing or books to be mailed out...

Master: Where?

Question: At Mr. Khanna's Ashram. And You have also told us to put in time regularly for meditation when You suggested at least a minimum of ten per cent, two and a half hours minimum, and more would be better. Now, after our worldly obligations are finished, when we return, and we put in this minimum time for meditation, generally I find that there's some time left over, a few hours. Should that time be devoted to more meditation or putting in work, Master's work?

Master: Which in your opinion is the better of the two?

Question: I don't know, I really don't.

Master: Master's *foremost* work is meditation. *Then*, do Master's other work. It is good work. It keeps you all the time in sweet remembrance of the Master. But if you go on doing it without any thought of the Master, that is not so beneficial as if you see you are doing Master's work like a slave, and all the time you are conscious of that; that is something substantial. But at the same time you are not to ignore your meditation.

Question: How much time should we put in when we're back there?

Master: Out of twenty-four hours, how much time do you require for your job?

Question: Nine.

Master: All right, that leaves fifteen hours. Then, what about your personal self? (laughter) Let's be business-like. How many hours do you want for your own personal self, physical...

Question: Including eating?

Master: Everything, breathing, eating, resting, sleeping.

Question: Maybe twelve - sleeping, eating, everything else.

Master: Twelve hours. How many for sleeping?

Question: Seven or eight.

Master: Seven, all right, one hour for eating?

Question: Yes.

Master: How much altogether?

Question: That's ten.

Master: What, all together? Three hours for eating? I don't think it takes more than fifteen or twenty minutes for eating, do you think?

Question: Yes.

Master: Well, come on. So nine hours for your job. Seven hours for sleep. Eating... that leaves eight hours. How many hours do you want in all for your personal self? One hour, two hours, three hours, four hours? Even then you've got four hours. It is a lame excuse, you see, for

not doing meditation. You follow me?

Question: Would You suggest a number?

Master: What number? We have counted in a business-like way.

Question: Four hours meditation?

Master: Four hours are left to you. Well, do some of Master's work. That does not leave four hours for eating. (Pause) But *you* have to leave the body; I've not to leave in your place, or anybody else. Wake up, please. After hard work, work on Master's work, if you put in an hour or so, then you get more benefit than if you do three hours of meditation. That will compensate you. And all the time while you are working, are you always conscious of, always in the sweet remembrance of the Master?

Question: No.

Master: Then? This is a business-like way. You think you are working for the Master like a slave? "All the same I'm doing Master's work, that's all right." You must adjust your time in a way to do your meditation first. At the cost of meditation, don't do other work. But you've got so many hours, you can do worse work. This doesn't mean you shouldn't do Master's work. Is it clear to you now? What have you followed?

Question: Well, first put in time for meditation, and if there's time left over for working...

Master: If you have to put in more time for Master's work, then take it from your sleep. That should not be sacrificed from your other program, mind that. I think it's very clear now? So reserve five hours; if you have got no work of Master's, do five hours of meditation. If you've got Master's work, do two hours, three hours. Don't leave your meditation.

Question: Master, I should like to meditate quite a lot and go inside. But I find that very difficult. At night, sometimes, I think that I should pray and sit, but then after a couple of hours, about an hour-and-a-half, sleep comes and I lie down and sleep.

Master: You must persevere. How do habits form? By doing something regularly; after some days, the trend of the mind may form a habit. You must devote some time; it is required. Do it while lying if you cannot sit; recline in a chair - no hard and fast rules. You may sit in any pose you like that suits you most, but don't go to sleep. Be conscious of it. Keep wide awake. Nobody else can do this work for you. It is *you* who have to die, not anyone else; you must learn how to leave the body. Some concession can be made; you have done your best, leave the rest to God. Some concession can be there, but a hundred per cent concession cannot be given. But there is one way out. If you've got full devotion to the Master, if you have surrendered yourself to the Master, and love the Master most in your heart, then you may be saved from coming back; you need not come back. If you have to do this work over there, it will take longer there as compared with here.

Question: How does faith in the Master Power develop?

Master: By regular practice; faith is, I would say the root cause of religion. For faith you must have something to stand on. Some people are in the make already, they have that grown already. Others have to form faith in due course, not all at once. So it's better when you see you are helped by the Master in all your affairs. When you see something inside, there will be improvement in your inner way. First you see that quite impossible things are softened down - well, naturally faith arises. If there is no ground, where will the building stand? First, you have to take it as an hypothesis. But generally faith arises by seeing or by experiencing yourself. The Masters say: don't believe unless you see for yourself what is what. The more you come in contact with the Master, the more you become receptive, the more faith you will have.

Question: Should we love only our brothers in faith or others as well?

Master: I said those who come in contact with you, those are nearer than anything. Understand my point. Those who are not yet on the Way, after all they have got the same soul in them, the same God is in them. Many are suffering and dying: let us pray for them.

There is a story about a lady saint; she went along with others who were going for a pilgrimage to Mecca. On the way there was a well; everybody was given water to drink. But she saw a dog who was thirsty, very thirsty; his tongue was hanging out of his mouth. She stopped and left the party. She went back to the well. There was nothing to bring water up so she tore all her clothes and made a rope of them; even that could not reach the level of the water. Then she cut her hair and made a rope, and let it down to soak up the water. Then she gave the water to the dog. When she sat in meditation, God said, "Your pilgrimage has been accepted."

Man is man. Leave all narrow-mindedness. I tell you the story of the Tenth Guru. Some fighting was going on involving the Mohammedan religion. There was a man whose duty was to give water to all who asked for it; those who were being killed or those who were killing others. He was giving water to all. Those people who were not fully following the theory came and reported to the Tenth Guru, "Our own man is joining with the enemy and giving them water." The Guru sent for him. "What are you doing?" He said, "Sir, I am giving You water. Guru has asked for it - You are in everybody." And He told him, "You have understood my teaching rightly." Then He gave him some gifts and spiritual blessing too.

The man who is really after making progress, but cannot progress, what should he do? He wants to put in time, but cannot put in time fully. He must have regularity - sit at the door, with full devotion, whether he is heard or not. Hafiz says, "Sit at the door. Don't be anxious whether your prayer has been heard or not." You have done your duty. Such a man, you will see, has got love for the Master and God. He takes sitting at the door as a sacred duty, thinking all the while of the Master. So that way is to develop love for the Master, for the God in Him. If he has not done very much, well, each man does something. He has a concession. If he had full love for the Master, he is not to return but he has to make progress on the other side. That will take longer time.

Question: How can we develop hunger for God in others?

Master: Develop hunger in others? All are not ready or don't want God. Do you remember what Christ said in that parable of the farmer? He sowed seeds; some fell on the road, others fell in the thistles; one fell on ready ground. Those who are ready, your duty is to give them a hint. Those who are ready will grasp it, you see. Your duty is to tell them from the house-tops, "This is the Truth." But everybody won't accept it. Most people won't take it up. Just like the grains on the road-side which were eaten up by the sparrows. Those sown in the bushes will not grow to maturity - the people involved in the formalities of the world think, "What will people say?" Only the grain that fell on the good ground bore fruit. So first, example is better than precept. Even by radiation, you will help others. How can we develop hunger in others? If we are developed, our words will be charged, you see; they will go to the heart of others. But only those who are ready will receive them. That is why Christ said don't cast pearls before swine. Live it. Example is better than precept. If you are ready, people will come in touch by radiation.

I tell you, when I was in office - I was a superintendent in one section, many long years ago. And there were many other sections. One superintendent came to me and said, "Look here, in your section we find everything going on quite calmly, very sweetly, no discussions, no quarrels. Why is it?" I told him, "Well, please concentrate within your own self." I told him what to do. This was long before I went to my Master. Two months afterwards he came to me: "I sit, but I hear

everything going on," he said. "All right, put in more single-minded attention." Then after two more months, he said, "Now in the beginning I hear the sounds of outside, then I don't hear them." Then after two months again he came and I asked, "Now do you hear anything?" He replied, "While I am sitting there is no noise."

So regularity pays. Sometimes you run, sometimes you lie down, sometimes you sleep. A tortoise-rate of speed is regular; he overtakes the hare who runs fast, but then goes to sleep. At Satsang naturally you receive radiation; if you are really hungry, hungry after God, naturally by radiation others will come up. You can't do anything with those who are not ready. If you want the seed to sprout forth, that must take time. We are in the make. Those who are ready, they can have it.

Question: I see. Will everybody be ready?

Master: In due course. But that can be quickened by the society, the company one keeps. That is why true prayer should be as the Sikhs pray, "O God, let us meet a man who is really hungering after You."

Question: What should one do when one is not true to oneself, and, in other words, knows better, knows what one should do, but doesn't do it?

Master: Keep your diary - I mean sincerely - be true to your own self. Don't deceive your own self. We must live up to what we say; diaries are for that purpose.

Question: I feel I have a lack of receptivity towards the Master and the Master Power. I was wondering if it comes from a lack of effort or is it limited by our karmas?

Master: Karma? You say karma? Well, in the manbody we are bound to some extent and free to some extent. All others are bound, they are not free. So according to reactions of the past, six things will come: life and death, riches or poverty, good name or bad name. These are bound to come. That you cannot change. The railroad line is set, the engine must run on the tracks. We are free within certain limits, and we must make the best use of that freedom. One man with no experience works and becomes rich; another man with much experience works very hard, but does not make any profit; he may even fall into debt. It is the reaction of the past.

Question: I wonder about how to rise above the ego?

Master: Ego? How to lose the ego? So long as we are the doer, whether we do good, right or wrong, we have to bear the fruit of it. Good or bad actions come up, just like chains made of iron or gold. You lose your ego only when you become a conscious co-worker of the Divine Plan. You see He is doing everything - you are not the doer, you are merely a puppet in His hands. So this is the only way the ego is lost. "My" and "mine" is lost only when you sit at the door of the Guru or Master; when you are receptive and you come in contact with the Light of God inside. In due course by regular practice you'll see some Higher Power is working. It is not you who are working, but some Higher Power. You are merely a puppet in His hands. That is the only way of losing the ego.

Question: Master, why do I feel depressed sometimes when I do meditation?

Master: This is the reaction of your own past, day-to-day thoughts. That is why we should weed out all imperfections within us. At times you'll have a boost, you will be joyful. At other times, not. Sometimes the society of others affects you. If you come into the society of a very learned man, naturally you will feel an interest in learning. If you come into contact with an ignorant person, then...? Become strong. You should not be affected by others. You must develop strength to affect others. That is why I say, never look into the eyes of others. Eyes are the windows of the soul. Out of the abundance of whatever is there, that radiates through the eyes. If

the other man is good, good radiation will come.

21st October 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 17

Question: Sometimes when I am sitting, a lot of figures come.

Master: Figures?

Question: I can recognize them.

Master: Do Simran and they will go away, that's all. Don't pay any attention to any scenery or anything else.

Question: They do go away, they disappear. Why do they come?

Master: It is negative. Why do you suppose they come? They come to retard your attention. So many things come up. When you sit for meditation, only be after Master, Light, or Sound. Where the Sound is strong, pay attention to it. If the Light is strong, just put your whole attention into it and Master's Form will come up. One of the three you should be after.

(A disciple asks the Master a question in Hindi.)

Master: Her question is what sort of love can enable us to reach God. The first thing is to obey what the Master says. Do everything required. He says, all right weed out all imperfections - don't do any evil in thought, word or deed; don't deceive yourself by telling lies; don't hate others - because their souls are the same essence as that of God. Love is spirit, soul. When you strike a sword anywhere, it will cut anything in two. But the sword of love is one which, when struck, makes two into one; it unifies. This unification is the ultimate result of Love, when you forget it is He or I. In other words first you accept Him. Forget everything else, then you forget yourself. I think it is such a fire that consumes everything except God Almighty.

Question: I was wondering, if somebody wants to harm us in any way or say false things against us, should we ignore it or try to defend ourselves?

Master: Take defensive measures, but don't have ill-will.

Question: Is the mind competent to really know what is in harmony with the Creator of all?

Master: Mind - no. How do you define mind? In the East they consider the mind is not conscious; in the West they consider the mind is conscious. There is a vast difference. The mind gets consciousness from the soul. So it is the soul which recognizes what is what, not the mind. When the outgoing faculties are stilled, mind is at a standstill and intellect also ceases to work - then you come up. But it is the soul that recognizes God, not the mind. You follow? Like knows the like. The mind is material, it is a sense of the negative power. The soul alone can know God. That is why it is said; know thyself. You are not the mind, you have got a mind. You are a soul. You have a body, you have outgoing faculties, you have got intellect, you have got a mind. It is you, conscious entity, a drop of the Ocean of All Consciousness that can know All Consciousness. So like knows the like.

Question: I have a question about parents, and our responsibilities to them when very often there is conflict between trying to get closer to the Master and the desires and wishes of our

parents. Our parents try to do worldly things for us, create attachments, and we're trying to get away from them.

Master: You're using up so many questions. One by one. Now - first?

Question: What is our responsibility toward parents?

Master: Towards your parents? They brought you up when you were in a helpless state, when you could not even move. They looked after you at their own sacrifice, at their own sacrifice in money and time. Well, your first duty is to serve them. When you were in a helpless state, remember your mother carried you in her stomach for nine months. Your first duty is to them. If the parents are pleased, God is pleased. You see? You may serve the Master, but you must meet with their requirements. If they really need you it is your duty to serve them first, *then* the Master.

Question: What if, for example, my coming here displeased my parents very much?

Master: You have no devotion to them. And moreover, it is due to misunderstandings that you have created. They may think you do not belong to their religion. If you had brought home to them that these are the teachings lying at the very basis of Christianity, they would not misunderstand. They love you. They are afraid that you are led astray somewhere.

First you are a man, then a Christian. Your first duty is to yourself - keep your body fit - then to those who brought you up, then to those who have been brought in contact with you through the flowing pen of God as a karmic reaction.

Question: So what to do in a case when parents are hurt because of our trying to be more on the Path?

Master: Then that shows want of your love for your parents. Have you followed exactly what I mean?

Question:: Yes, I should have more love for my parents.

Master: Surely.

Question: And in that way they would understand.

Master: In the West, thank God, you observe Mother's Day, Father's Day. In India we never have such days. What does it mean? You must *meet* your mother and father and serve them to the best you can and earn their pleasure. By celebrating Father's Day or Mother's Day what does it mean? Does it not show that you have been devoted to your parents? Sometimes parents have real love for you; they are afraid you might have been misled, must have gone astray, that's the point. They might get that misimpression. But really what I'm getting at today is not to hurt their feelings. Love of God is necessary, too. Give them the right understanding of the teachings you have got; it is not a new religion. These teachings are the very core I would say of all the Masters' teachings who came in the past. Sometimes they ask, "On, what are you doing?" They are jealous. But I am very thankful that Father's Day and Mother's Day are observed. And at the same time judge your question how it stands.

Question: Where is the line, though, between attachment and love in the relationship between parents and children?

Master: Love means charity. Not lust or attachment. Do you follow? Love of God resides in every heart. Love for all is Love. If it's only congealed to one object - that is attachment. If it is congealed to the outward sensual enjoyments - it is lust. Very clearly. This you won't find in books. What else, dear friend, anything?

Question: Master, several days ago You asked us to write down any questions that came in our mind, and that day I wrote down a question I had and I brought it...

Master: Then?

Question: And then when You asked for it I became ashamed and afraid. I didn't like the question. I thought it... it really didn't matter to me.

Master: Look here, look here. Why afraid? I am a man with two hands, two eyes, I am not a bug-bear. Why be ashamed? Children go to a teacher to learn so many things. There is no question of being ashamed. I tell you bring the *worst* question you have got in your heart. Don't feel restricted, ashamed, or feel reserved. Bring them up for the pleasure of a Friend, you see. Bring all your questions, put them in writing; bring them tomorrow, the worst possible question. Don't be afraid, don't be reserved. I know these thoughts lurking in your mind will get you nowhere. Who else please? Anybody?

Question: You mentioned in *Morning Talks* that if we wish to remain chaste we should not touch anybody. But in America everybody wants to shake hands. So what should we do when someone outstretches their hands?

Master: Look here, children meet their mother, and sisters meet their brothers, and daughters meet their father. The whole poison lies in the *mind*. You see, the *mind* should be chaste. When a daughter is lying in the lap of her father, how chaste they are. So it is the mind, you see; poison lies in the mind. In India forty years back, sisters would like to play with their brothers out of love. Mothers who kissed their children, never dreamt of anything. Now, because they read psychology, everything is suspect. If a father is sitting by his daughter, they will say, "Oh, what is going on?" It is the poison of the mind. I have seen in the West, they shake hands; this is a custom. All right. To kiss, that's also all right; they don't mean it. If a daughter kisses her father do you mean to say they are going around?

Question: I'm glad you answered that, Master, so truthfully. It's wonderful. Because in the West they are absolutely twisted in all things. Even the parenthood in America is disappearing - any regard for the parent. It's really quite terrible. They even undermine the very hand that has been bringing them up and feeding them. They have turned against them and are treacherous. It is very difficult, Master. And I have all kinds of young people that are really not actually regarding their father and mother with any honor at all.

Master: That's what I replied earlier.

Question: Yes, I'm so grateful, Master. It is one of the salient things in America, that very loss of love for parents. It's extraordinary. You meet it everywhere.

Master: That's the difference between the East and the West.

Question: Now there's another thing I would like to say to You. There is a satsangi that happened to come into our group, and this boy, he came all stooped over and he wouldn't look at anyone and he wouldn't look anyone in the eyes. And I said, "What is this, son? What are you doing?" because I couldn't understand how he was going to get through life if he just kept his head down all the time and walked like that. And he said, "Master said not to look in anybody's eyes."

Master: That must be in reply to the letter he sent.

Question: Oh, really? Well, I'd love to know how You answered that because it was...

Master: Look here. Man, you see, gets unchaste thoughts. When he sees anybody he gets unchaste thoughts, lusty thoughts. Well, I told him, "To save you from that don't look into the eyes of others."

Question: I worried about him because he has to earn a living.

Master: I tell you, look just for a while and you'll see that lust attacks through the eyes. Eyes are the windows of the soul. Lust attacks through the eyes, anger attacks through the ears. If we don't look into the eyes of others we won't be affected by what they are. Look into the eyes of whom? One who is chaste, a spiritual man.

Question: Oh, I'm glad to hear You say that because I felt maybe I was hurting that boy, but I was thinking...

Master: That was only in reply to his letter, "How to save myself." I told him to keep the diary, be critical of yourself to the utmost as you would criticize anybody else, and don't look into the eyes of others. Moreover, you are affected by others through the eyes. If you are strong, you will influence others. If not, you are affected by others.

Question: Well, that boy, I felt sorry for him because I didn't know how he was going to get through life because he went around like that He wouldn't even look at a satsangi.

Master: Satsangis, do you say they are Saints? They are not all Saints. They are on the way to become Saints. In the old days, you see, women in India would never look at any man except their husbands. Laxman, the younger brother of Rama, would never look into the face of his brother's wife, Sita. When Sita was abducted and they searched the forest for her, Laxman could only recognize the ornaments of Sita's feet and not of her head. He had never seen her face.

Question: In the West, when a man fails to look his employer in the eye, the employer thinks he is shifty; he thinks he's a criminal. Criminals do that, You know. I didn't know what he's getting into.

Master: If a man puts a question, he gets a reply only for that question. He wrote: "Is it all right to look into the eyes of others? Please tell me what You have to say."

Question: Thank you, Master, for that. I have a question of my own. I would like to know the ratio of time on this plane. When You told us last night that if we didn't meditate and do a great deal of meditation on this side, that time was so much longer on the other side. What is the ratio of time on the other side to the time here?

Master: What takes a month here will take years there.

Question: A month here will take years there?

Master: Years.

Question: I heard the satsangis talking about that and I made up my mind I would ask You and see.

Master: People talk, talk, talk and don't do anything. An ounce of practice is more than tons of theories, that everybody understands. But they do not bring it into practice. If you put the questions that you bring here into practice you'll change like anything. You say you know so many things. Who is there that does not know? Anybody you meet can stand up and give a wonderful talk. But the question is whether we live up to what is said or not.

Question: I wanted to ask You about - I feel that I'm spirit, that...

Master: You're spirit, yes.

Question: And that You're in me and I'm in You, and that when I do something that it is God doing it.

Master: You feel or you See?

Question: I See. I think I See.

Master: All right.

Question: How can I do anything wrong?

Master: If you *See*, you cannot do wrong. But the question is do you See or not? You say you See... This question would not have arisen at all...

Question: Of course I have a problem with the diary.

Master: Diary problems! You'll find many things there. Just keep it up. Don't spare yourself. Try. I have also kept the diary all through life. Just keep that straight, then everything will be remedied. If a man *Sees* that He is doing, then I think what more can...

Question: It's only common sense.

Master: Common sense is something. *Seeing* is something else. You're talking about common sense or drawing inferences or *Seeing*? Feelings, emotions, inferences; they're all subject to error. Seeing is above all. I would say you feel. If you *See*, then there's no doubt. I mean there's no question left. *Seeing* is above all. If a man becomes conscious that *He* is drinking, Sees *He* is doing - then? Then how can he do anything wrong? But does he really See, that's the point? With feelings come emotion. Feelings are followed by emotion. Keep His Commandments. Abide by them. Don't leave them. I will tell you of one instance at our Ashram at Delhi. I said, "All right, all of you keep diaries." There was an old lady, she said, "I'm not literate, I cannot write." "All right," I said, "you take a diary." She kept a diary - she put flowers on that diary form and also burned some incense daily. The result was Master appeared within, twenty-four hours of the day and night. If you really keep the diary, every moment you are confessing, you are remembering your Master. If you have constant remembrance then there is no difference between the Master and yourself. In that case it's different. Otherwise the diary is a blessing. That will remind you all the time - you will keep thinking, "I have to fill the diary, in case I do something wrong." And if you do something wrong, then that's a sweet sort of confession. Feeling is all right. Emotion is all right. But they're all subject to error. Seeing is above all. I'm not imposing. I'm explaining the whole thing. Anything else? All right. Nine thirty-five. All right. Go jolly.

25th November 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 18

Master: If you want to have love for the Master - remember Him sweetly. That will result in detachment of the mind and outgoing faculties.

If you go to the shop of a man who sells perfume, you enjoy the perfume by radiation even if you don't buy anything - and if he gives you a phial of perfume, then - what more do you want? In the company of the Saints you get the sweet Perfume. This is the way the Saints develop that Love within you. Your angle of vision will be altogether changed. The more you come in contact with the Light and Sound Principle within you, you'll have all That. These are elementary steps; to live up to what the Master says, and obey His Commandments. But you have to come in contact with the Word Power within you. You will naturally overflow with virtues, all virtues will come to you, faults will leave you; you'll become the abode of all virtues. That requires sincerity and devotion. These are things to be lived up to. They are developed in due course, not in one day. If you begin from day to day - like that - you'll find after some time heart-to-heart communication.

Love does not want any taking; it is always giving - sacrifice for others - service and sacrifice for others. It's only if we love, you see: God is Love and Love is God. That is why all Saints laid a great stress on that Truth.

The Tenth Guru proclaimed, "Hear ye all, I tell you the Truth. Those who Love, they can know God!" You may belong to any social religion - that makes no difference. You're a man after all. These are only social bodies the badges of which we are carrying.

And in the Bible Christ put it this way: "Love the Lord Thy God with all Thy heart, with all Thy Soul, with all Thy strength, and with all Thy mind." And the second commandment is: "Love Thy Neighbor as Thyself." So all Masters have laid stress on the term Love. They say, "Without love you are nowhere in this world or in the other world too."

True Love is defined this way: it may start from the body but is absorbed in the Soul. And that love which arises from within the body and is absorbed in the body, that is lust. That's the difference between the two. One is called charity and the other is called lust.

So Love is there. You are Love and if you are attached somewhere, you forget all duality. When you have Love for the Master then you will feel some day, "It is I, now not I, but Christ liveth in me." That means to become a Gurumukh: the mouthpiece of the Master.

Put one ounce of Love in all your affairs, however mundane they are, you'll have happiness. All these strifes are going on only for want of Love. And the main thing is - Love knows giving; Love knows service; Love knows sacrifice. If we learn that subject, everything comes in.

There's a parable in the Hindu Scriptures - they say that once Lord Vishnu invited angels and gods and others to a feast. They sat in their own rows. Then Lord Vishnu stood up and said; "Look here, all this is for you. Eat to your full satisfaction. But there is one condition: you should not bend your arm to put food in your mouth." Those who were worldly people said, "How can I get the food into my mouth unless I bend my arm?" They became angry and they left the scene.

And the gods who were there said, "There must be something in what Lord Vishnu says, there must be some secret in it." They thought it over very gravely, "O, that's all right. Why bend one's elbow - we can serve each other."

We bend our elbows to serve ourselves... That's the basic trouble of the world. If we learn to give, give, give, then where is the trouble? If we won't let anybody remain hungry, can we remain hungry? If we won't suffer anybody to remain unclothed, we won't remain unclothed. If we make everybody happy - then? Generally we live for ourselves - the whole trouble is there. We should learn to live for others. Then there will be happiness in the world; Heaven will come unto the earth! It is all the feat of Love. The whole trouble is we want to congeal within ourselves and have everything for ourselves. We are men. Animals live for themselves; they fight like anything to be king of the others. We have to learn to live for others. Only he is a man who lives for others, not just for himself. He has a right to be called a man.

The world is full of those who have love for themselves. Those who are overflowing with Love - they alone can be called men. They have no attachments. All strifes, all conflicts, all troubles go when you live for others. This is the main subject, the main teaching the Masters give.

Guru Nanak said: "Peace be unto all the world over, under Thy Will, O Lord." Whosoever Loves God, He meets him! God is Love and Love is God - and the Way back to God is also through Love. And that is already innate in you. You see, you don't have to buy it from the shops or grow it in the fields, it is within you. That can have a boost when you come in contact with Someone who is over-flowing with Love and intoxication of God. Every night we should pray, "O God, let us come in contact with Those who are overflowing with the Love of God."

What is the ultimate aim of performing the outward rituals? It's to develop Love for Him. Again I would say, it cannot be bought from the shops. It cannot be grown in fields. It is given from One who is radiating, overflowing with Love. That is why They have stressed: "The company of the Saints for an hour - for an hour only - will give you results which you could not have of yourself for years."

So Love is everything, you see. Just develop that; it is already within us. Put an ounce of Love in your home affairs - there is peace. Put it in all your rapports, outward and inward - there is peace. Put in Love between religions - there is peace. Put in an ounce of Love between countries - there is peace.

So we should learn to live for others. That saves. That's only the result of Love. If you Love you will learn to give; Love knows service and sacrifice. That requires no drawing of inferences. Solid facts, you see. All your outward affairs will be beautified: they will become the source of joy and peace. This is the basic teachings of all Masters who came in the past.

So by radiation our souls are drawn to become One with the Over-Soul. So Love is everything. Keep the company of the Saints in sweet remembrance, and contact with the God-into-Expression Power, these are the main things.

Suppose I love somebody - if his children come to me, don't you think I'll love them? Naturally. If we say we love the Father, but we hate His children, how can that be? That is why Christ said one who says he loves God and does not Love other men, he's a liar. Where there's love, there is peace, bliss, joy. For want of love, all these troubles arise. But unfortunately people say, "We love the Master," but they don't love one another - those who also go to His Feet. They say, "Love God," and yet they fight among themselves; one brother is related to another.

The main thing is to come in contact with that God-into- Expressions Power which is already within you. Fortunately you have got a contact with Naam. Spirituality is not difficult - but to become a man is difficult. God is after finding a perfect man.

Baba Jaimal Singh went about two hundred miles from Beas to find Baba Sawan Singh. Was there nobody else in the Punjab to initiate? Saints know what is what. A man standing on the top of a hill knows where a fire is burning. Kabir says: "I've become so purified within that God is after me calling 'Kabir, Kabir, Kabir,'" you see? So God is seeking you. He is within you. We simply go astray. Direct your attention towards Him, you'll be attracted like anything. What you get by meditation you'll have all at once! That's a step for going up. And how fortunate you are, you have got contact to rise above body consciousness every day at your will.

So Love is a great blessing, you see. As I have already defined, Love is not Love which begins in the physical body and ends in the physical body. Love is that Love which begins in the body and gets absorbed in the soul within you. Then you forget everything. When you have Love for somebody you may be sitting in a gathering of two thousand people, but your whole attention is on the one for whom you have love. You are sitting amongst so many people - still you are not sitting amongst them. So those who have love for God live in the world. Once our Master told us, "We should love the Master because the Master has love for God; He has no need for your love. We love Him only so that all of the outward attachments are broken and come to one point."

To love the Master, the God in Him, is to direct all your attention to Him. That gives you a boost. To love the Master, what is it? Vairagya, renunciation. True renunciation is to love God with the whole attention - then naturally you are in the world yet out of it. The boat is in the water and not water in the boat. That's all.

Why do we pray for the company of the Saints? So that we may have some injection you might say, something to start with by radiation. And if He gives you the means to come in contact with the God Power which is all Love then? That is the greatest blessing you can have.

If you have love, naturally you will have no ill-will for anybody else. No. When a child is besmeared with filth, the mother washes him with love and keeps him at her breast - she does not kill the child! Hate the sin but love the sinner. This is within you all; we're all brothers and sisters in God.

When one has love, it is a great fortune, he lives for others. He always thinks of the good of others, he lives for them. If it's necessary he will sacrifice his everything for the sake of others. He is prepared even to give his own life. You know, the Master gives you the contact with the God Power. He is Word made flesh, He gives His whole Life to you.

You may put dozens of matchboxes under an oven, but will they heat the water? If you ignite one, the whole thing will be ignited, then the water will become hot. You follow what I mean to say? If a man is already ignited, and you come in contact with Him - you'll ignite, you see? That fire is within you already, and that will sprout forth. That is why we need the company of a Saint. He is all the time conscious of that God Power within Him. He always differentiates between Himself and That. He says, "I am the son of man and the God in me." Christ too said, "Who have seen me have seen the Father." So this is the Truth given out by all Saints.

So ultimately Love knows what? Unification. All duality is gone. It cannot remain two, it becomes One - two in One. Gurumukh means: He who has become the mouthpiece of the Guru. "Father and the Son take the same form," as Guru Arjan said. Also Saint Paul said, "It is I, now not I, but Christ liveth in me." When you are absorbed you don't know whether you are speaking or

your Master is speaking, you cannot differentiate. So that's the ultimate end of a soul. Of course, that cannot be developed in a day. It is had by regular devotion of time, and constant remembrance, and also coming in contact with that God Power which is already within you. You have not to bring anything from outside, it is already within you.

Great is man. All these things are given in Scriptures and books. The very Source of all this, what they gave out in the Scriptures, you will have at first-hand contact. You will speak books. You will see books in rivulets and sermons in stones. So develop Love please.

He is the greatest man who has Love for God. And His Power goes all around Him in Whom He is; it is the Controlling Power in Him. He loves the snakes. He loves the birds. He loves all Creation.

So love is a great blessing. We have developed enough love for ourselves. Now help one another. Live for others. Learn that lesson. We are already blessed. Everything will be beautified; Love beautifies everything.

All right, God bless you.

25th November 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 19

Master: Prophet Mohammed had forty followers and someone attached a doctor to them to attend to any of them who went sick. The doctor remained with them for six months but nobody fell sick. He went to Prophet Mohammed and said, "Well, I've been here six months - there appears to be no need of me - I better go." The Prophet said, "Look here, I tell them, 'Eat one morsel less; leave off your food when you've still got some hunger, and exercise.' There will be no need of any doctor." This is the best prescription you can be given. Eat a morsel less than you really have appetite for - leave the table still a little hungry. We eat our fill, you see. If the stomach is full, the digestion is overtaxed. This is why you go sick and run to the doctor. There was a doctor in Paris; all doctors ran up to him to ask for his advice, he said, "So long as there are three doctors - nature's doctors - no other doctor is required: ample sun, air, and water." So long as these three doctors are here, there's no sickness. So use abundance of water, abundance of sunlight, and abundance of air, that's all.

Swami Shiv Dayal Singh said, "Those who want to do Bhajan, they must have only one meal a day." The more the stomach is empty, the more you can be concentrated. I'm not advising you to do that thing, but I'm telling you only what Saints in the past have been doing. They eat less - only that much that can be digested. If you leave the table a little hungry, then naturally the food will be digested and there will be no derangement in your digestion. Nature does not spare carelessness. I think you are the better judge. These are very ordinary things - helping factors. Hafiz says, "You may fast for years - do you mean to say that will give you something?" Sometimes a day or two days fasting might clear your system - that's another thing. But the best thing is - eat a morsel less than you need. Take leave of the table when you are still a little hungry. If you eat your fill, sometimes your digestion helps, sometimes not. Machinery used too much will be worn out, you see, it wears away. There's a grinding thing in the stomach - there's machinery going on.

There are two Powers - one is going into expression, causing all Creation, Sustenance and Maintenance - that is going out. The other is receding, taking you back to your Self.

Question: The power against Light - the power of darkness - where does that come in?

Master: There's no darkness. He's all Light. It is all God's Expression. If you close your eyes you see darkness. When they're open, you don't see any darkness. What goes out into expression - if your thoughts go out - that is going away from you, yourself. You have to withdraw from outside, come to yourself by inversion, by going inside, then you see He is already waiting for you. All is the God Power. No other power was created. Are there two Gods? You would have to think there were two Gods - one evil and one good. You see? But it is the whole creation of God. Was Satan born before God? Then? Don't go into these things. Your house is on fire; get out, and then see who put it on fire and why he put it on fire, that's all. Go up: many things will be solved. You See you have got something very definite. Are you satisfied? Does it appeal to you

intellectually? Then you are on the way. If so, then go on with it. See for your own self what is what. Outer guidance *is* necessary - you may ask for it. As I told you last night, the more you come in contact with the Sound Principle, you will become the abode of all virtues. If a tree is to be cut, then it is better to saw off the branches first, then cut the stem. So self introspection means to cut off the branches. The ego will be cut only when you come in contact with that Sound Principle or Light Principle. You'll See that He is the doer; I'm not the doer. Moreover, if you come in contact, everything will be all right. Spirituality is not so difficult as people had thought it to be. It is very natural, a simple way, but we have made it hard to understand. What is it? Withdraw from outside, close your eyes, the seat of the soul is at the back of the eyes; the whole world is there. From there the ABC starts. A plane leaves from where? From the airport. And this is the airport from where the plane flies. And don't be afraid you are going to die!

When you are here, two little things have to be observed. The first thing is accuracy. The second is worry. Don't worry. Worry kills a man - it puts your whole system out of order. Avoid this and you will have it. The more you will come in contact with the Light and Sound Principles, the more fresh and buoyant you will become.

Question: If we followed Your teachings exactly, how long would it take us to reach inside?

Master: There's no hard and fast rule for that. The more accurately you live it, the quicker results you'll have. One man comes with a background. He starts. If he goes on regularly then he will go on progressing. Another man has started who has no background, but has started afresh and is really on the Way. If both of them go regularly, that's all right. If the one who has got background does his work by fits and starts like a hare who runs sometimes then sleeps sometimes, and the other man is regular, he will go ahead of him. You follow? Regularity pays. Even those who have got a background will develop more only if they put in more time. If they have background and they don't put in regular time, then? Naturally the other man will go ahead. So there's no hard and fast rule for that. You can finish all your give and take in this one birth. The proper guidance and help is there and you are to live up to that. The teacher gives a lesson to the students; one student does not learn what is given. Another student learns and brings his work prepared for the next lesson - then who will go ahead? The teacher will give him the next lesson and nothing new to the other. You have got brains. You have got two eyes to see, brains to think. You are given a lesson to do - learn it - then next day you will be ready for another lesson. Sometimes we learn the lesson, sometimes we go to sleep, naturally we are left where we are. Like the man who takes you across a river. He simply loads the boat and sends it to the other side of the river. Then he comes back. This is a normal thing. Each man has to solve his own problem. It is very, very clear. Help is there. If you take a step forward, you will be helped one hundred steps ahead. That Power will come to help you. Leave off all this mental chattering, that will lead you nowhere. When you've understood a thing, then do it. In a month or two you will say you are changed. And you are here only for that purpose, is it not so?

You have got the blooming Power within you. Why not come in contact? No worry, nothing of the sort. A prince does not have need of any worry. He's already got the very strong background of his father. All of you are under the care of Somebody. Simply live up to it.

Anything else then? You have been given two things today. One - nature's bill - avoid nature's bill. The second - avoid worry about the past and the future. They are two sprites eating you from within, "How did it happen last night?" "What will come next?" "This is not right." Live in the living present! Keep to every moment. God is in you. If you care for the pennies, pounds

will be saved. The only thing is, we know so much intellectually, but we do not live up to it. That's all. I've read the biographies of more than three hundred great men of the East and West. Each one was different from the other. By studying a man's life you find out how he has changed, not where he was born or where he died or this and that thing. How he lived and what he gave out; that is to be digested, understood. If you eat pepper, then? Naturally that will give you a bad effect. If you eat sweets, you need not worry whether you will be happy or not; you will be happy when you eat a sweet. Eat it! The pepper will burn you. It is no matter whether you eat it purposely or ignorantly, it will carry its effect.

I don't want to leave you, but so many things have to be attended to, that's the only difficulty. When you are away from Somebody whom you Love, then naturally He always remembers those whom He loves, you see. So you are in His heart. You are not forgotten, whether I'm away or here. That Power is within you already, every moment extending all feasible help and protection.

27th November 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 20

Question: When it comes to the diary - when we have criticism in our mind of other people, we see them doing something and we say, "They shouldn't be doing that" - does that come under non-violence or does that come under... ?

Master: Non-violence. Surely. Look here, there are two ways. If you find any shortcomings in anybody - the best way is to tell him privately, in a friendly way, lovingly, "Won't you please try and change?" But if you're only spreading gossip like the plague-rat, going around telling everyone, "He is like this, he is like that" - that is bad. Bring him round in a friendly way, and lovingly, privately - that is the best thing. You are not the commander of all. Whatever he is doing wrong he will suffer for. Give him a hint. If he comes round, well and good. You can tell him in private. If not, what can you do?

Question: But if I still have the thoughts and I keep seeing what he is doing?

Master: Look here. A child is a child, if he's besmeared with filth, the mother's work is to wash him. Not kill him. Is it not so? All are gods in man. The soul is of the same essence as that of God - of course environed by mind and outgoing faculties, identified with them. All the same it is gold. Look from that angle. So love him - tell him privately, "Dear friend, come round." It is some use if put like that. Thought waves are very potent.

We are all the same, we are all gold. Thoughts affect you - as you think, so you become. If you always think evil of others, you will become that.

Question: He wants to know, when he has these thoughts, where to put them down in the diary.

Master: I've told him - under violence - nonviolence. In the negative way of thinking ill of someone, you are sending thought-waves against him. Thought waves are very potent. You have to use control - you have to control your thoughts. Don't fritter away your life and strength in thinking like this. Think positively. If you think somebody's good, good, good, you'll become good. If you think ill of others, you'll become like that. That's the only secret of Saints. Even those who kill Them, They wish good for them.

When I came to my Master, some men of my village where I lived gathered together and said they would excommunicate me. They called me to the temple where I gave a talk. They had nothing to say against me. Yet they passed a resolution, "He should be excommunicated!" There were five people there. Then one man took the vow, "I will kill him this night." Me! This was many years ago, I tell you, in 1924. At night - I didn't tell anybody - he did come, but he did not dare to kill me. Then after a year or so he came to Lahore where I was living. I met him on the way. I said, "All right friend, come on, have your meal with me." Eventually he said, "Dear friend, I was once after you."

So thoughts are very important, you see? If we control our thoughts we can control anything. God with one thought made the whole Creation. And you are drops of all that Consciousness, can't you even make a town? You are micro-gods. Great is man. You're the sons of

God. When you meet a Master, you are a son of God. Because in the Master, God is working - He doesn't unite you with Himself, as the son of man - but with the God-in-Him. And That is already within you. He unites you with That.

Some things are written in books, but what you have from the word of mouth, that is given very direct - to bring it home. Note down this point, very important point; the diary is very helpful if you keep it strictly - don't spare yourself - you'll change in a month or two. You see, the humble are the peacemakers. If there's humility, where's the strife? So that is why Saints say, "Peace be unto all the world over, under Thy Will O God." So these are things not to be understood only, but *lived*. The more you live them, the more you'll change. You'll become a Saint. Saints were sometimes like us. And a man who has become a wrestler - he has not become a wrestler in one day - he has been working for it day and night. When first he exercises, his muscles begin to hurt. but if he continues, his muscles become strong. So this is what is wanted. You are in the make. Make the best use of it. You *must* change. I wish all of you to become ambassadors of Light. Christ said that what you have learned in secret you should tell from the housetops. The words of a practical man go to the heart of others. One who is not living up to it - his words have no effect. An arrow drawn to the breast will go to the target. But if it is left dangling? Words coming out of the heart go to the heart.

It is said of Mahatma Gandhi that a lady with her child came to him. She said, "My child eats too much sugar." Gandhi said, "All right come again tomorrow." Next day when they came he said, "Well child, don't eat sugar." "But Gandhi, if you had only that much to say, why didn't you say it yesterday?" He replied, "Because yesterday I was also eating sugar!" So how can our words affect others if we don't live up to them?

Listen, understand, and live it. Live it! If you don't, what's the good of it? The stone may remain in water - cold for a while - then? And the diary is meant only for that. People confess to their priests after a week or a month. The diary is confession every moment - you will see your faults and change them, "O God, I am wrong... I have done wrong." Confession is like washing. When you repent, all right, it's done, be careful! Our Master used to say, "The poison you have taken - that can be washed away. But stop taking more poison! No more poison."

That is the reason why sometimes our meditations improve - sometimes fall back, proceed and recede. The diary is a very strong helping factor. And the pity is that generally we don't keep it. We spare ourselves - well, the God in you knows it, How can you deceive Him?

I want everyone to be with me - not away from me. I don't like to part with you - how can I? You have come to me - you are so dear to me. I think you don't know how dear you are to me. Heart goes to heart.

All right, be jolly today!

2nd December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 21

Master: How much time did you put in yesterday and today?

Question: Yesterday, I guess about six hours.

Master: That's all right. What do you See?

Question: I See a little ball of Light. It's as if it's veiled. It's a little ball of Light. It's not in the center. It's to the side. I can't seem to get it in the center to focus.

Master: Don't worry about it. That veiled Light - put your attention into the middle of it, that will grow bright and burst. The Sound is all right?

Question: I hear a very loud and constant ringing.

Master: That's all right.

Question: But once in a while I hear tinkling of tiny bells, very far away.

Master: No, whatever is out at a distance, don't follow it. Put the whole attention into what is clear only. Sometimes the Sound is at a distance. If you follow it, it grows faint and dies out. Stick to what comes from the right side. That will draw nearer and then ultimately come from above to drag you up. You're keeping your diary? That's all right. Have you got any other question to ask? Yes, come on with it.

Question: Master, is it possible that...

Master: A little louder, please.

Question: Is it possible to hear the Master's voice and not see the Master's Form?

Master: Look here, when you hear someone's voice inside tell him to come forward, to manifest to you. Sometimes a negative power imitates the voice of the Master and a man is misguided. If he appears to you, then repeat the five Names. If he is a man of the highest, he will stay. Others will go away. If it is the negative power, that won't stay. Mind that. Many are misguided by it. He can imitate the Master's voice. One can be deluded.

(To another disciple) You are putting in time all right? It's getting better? No? Then? (Very slowly and seriously) What is the use of it? There's something wrong somewhere. Sometimes you say you are getting better. Sometimes you simply nod your head. How much time do you put in daily?

Question: About six hours.

Master: That's all right, then? Why is it not better? There's some reason for it. What are you doing the other eighteen hours of the day and night? You keep your diary?

Question: No... not fully... sometimes.

Master: This is wrong. Sometimes, won't do. When you have self-introspection, you're going on all right. When you're led away by your senses and other things naturally that affects your meditations. Obey, you see. When you're told to do something why don't you obey? If you really love me, then... live up to what I say. Let not your mind remain vacant. Forget the past as I told you. Forget the future. Live in the present, even, present moment. If each moment is looked after -

vigilant watch in kept on it - then everything will be all right. Do you understand me? Then why can't you live up to it? Try to live up to it. As I told you, even if you live for a few days like that you'll change.

(To another disciple) And you?

Question: It's not getting better, Master.

Master: It's not getting better. What do you have, that is the point?

Question: Well, I have Light.

Master: Ever since you have come, are you improving? If it is getting better then it's all right. Better - the word means more than before. What do you See now?

Question: I See Light at each sitting, but it's dimmer now than it was before. I have difficulty with my mind, controlling my mind. I try to keep remembrance but...

Master: No, it is not you who are to control the mind. It is that Power within you, the contact of which has been given to you. The more you come in contact with That, the mind will be controlled. It is only the God Power that can control it, and that God Power with which you have been given a contact is in the form of Light and Sound. The more you come in contact with That, the more the mind will be stilled. When that Sound begins to be heard, without closing your ears, all the time, then your mind will be controlled. Do you hear the Sound at any time without closing your ears?

Question: Yes.

Master: It means that will develop and you will hear *all* the time. You'll have a sort of intoxication. That will just keep your mind controlled. (To another disciple) You gentleman?

Question: Well, sometimes my meditations don't seem to get better during the day and at night they get better again and then in the morning...

Master: Look here. You're living every moment of life. If any thought crosses your mind, that affects it. Keep a vigilant watch over your mind. When at work be fully at work; work is worship. When you eat be fully at eating; God has blessed you with that - thank God. When you have good health; thank God you are healthy. All the time remember Him in some form or other. Forgetfulness results in drawbacks.

Question: Master, what is the effect when you do Simran while walking through the street when you can't close your eyes?

Master: Look here. Don't close your eyes on the way, you'll dash against something. (Much laughter.) Just have what is going on - sweet remembrance, you see.

Question: But does it have an effect?

Master: You'll keep your mind engaged, that's the effect. Vacant hours always bring in trouble. Look at what is ahead of you. The regular way up is by sitting in meditation. But all the time you can have sweet remembrance of Him, of the Master or the God in Him. You can be doing so many things and all the time you are remembering Him with whom you have love. You are not to speak with words. Words are only the expression of the love within you, that's all.

Question: The thing I don't understand is I feel the Master Power sometimes on the subway and places like that and then in my meditation I don't.

Master: In meditation you sit cut off from all outside. The Power is working, that's right. Sometimes you see that Power is working but when you sit in meditation you'll go up.

Question: But why is it I feel it in the most unlikely places, the Presence of the Master Power?

Master: That's all right. That saves you if your attention is directed to That, you won't be affected by outward environments. Just as in an air-conditioned room, you won't have the effect of the outer influences.

Any news from New York? You're the latest man to arrive.

Question: It's growing.

Master: Growing, that's all right.

Question: Everybody is anxious for You to come.

Master: I'm over-anxious. They're anxious and I'm more anxious. What a pity it is. God willing I'll be there. Man is a mere puppet in the hands of God, you see. Man proposes and God disposes. The same things that I tell you now can be conveyed in one form or another over there. Every time you have the same thing in different ways. You have your food; sometimes you prepare it in one way, sometimes prepare it in another way, that's the same thing.

Question: Master, how can we comprehend Your love?

Master: Have you got love for anybody? Your sister, brother, anybody?

Question: You.

Master: No, no, that comes next. I'm talking about the world. How do you develop that? By constant remembrance. Be constantly in touch. So to be in constant sweet remembrance, that sprouts forth into love. Where there is love there is constant remembrance. You have to develop love this way, and the same rule applies here too. Once you have enjoyed somebody then naturally, sweet remembrance will go on. You've eaten a sweet fruit, very delicious. Whenever you think of that fruit you'll have sweet remembrance. When you come in contact with the physical Presence of the Master, by radiation what you get carries constant remembrance. To keep sweet remembrance, you have to develop love, have the sweet remembrance of Him all the time. When that develops then naturally you'll have sweet remembrance. This is one way and when you have seen Him, the physical body at your own level - talking to you - enjoyed His Presence, then that effect carries sweet remembrance all the time. Naturally you see there's no difficulty.

The main thing about love is that it must be attached to somebody. Our soul is a conscious entity - it has to come in contact with All Consciousness. It has come in contact with the physical too - that is perverted love, that's all. The love of the soul should be with the Oversoul. Love is within you. By inversion you come in contact with Him when the Master gives you that contact. You have to develop from day to day. The more you put in the better. When a seed is planted, water it daily, regularly. Regularity pays. Also sweet remembrance. Yes, anything? Come up.

Question: Master, I was wondering, would it be because of work, work-a-day life, that my meditations before seemed to be better. I would progress more in a two-hour sitting then, as I would in four hours here, now. Would that be because I was working there and not here?

Master: You see, a man cannot put in longer hours in one thing unless he does it by regular practice. There you only had time for one or two hours - you put in your whole attention into that time. Now you are going at ease you are simply loitering away time. There you're occupied with something - you kept your mind occupied. Work is worship. The whole attention was there. A vacant mind is the home of the devil. Now you've got more vacant time. You must be more vigilant.

Question: Master, most of my time is pretty well put in, like for meditation or one of the other things that occupy my mind but I don't think it has the same effect.

Master: No, no, no, follow me, what I say. When a donkey is burdened he will go on all right. When you take off the burden, he will play frolics. Keep your mind occupied. Or keep your mind engaged with some pure pursuits. Not sensuous pursuits. You'll have better results. Everybody should go on progressing. If you do not go on progressing it means there is something wrong somewhere. If you live only a month or two like that you'll change. Have you got any other job here? You have to change the course of your mind, that's all. Keep it occupied in righteous living. It cannot be controlled as I already told you. It is the God Power within you, by coming in contact with Him, that the mind is controlled. No other way. Outwardly even your chantings control the mind for a while, then it runs away again. Just as when a fire is underneath ashes, it appears dead but when the wind blows, the fire quickly blazes up. If you put water on the fire then even a hundred cyclones may come but they won't affect it.

Try to understand. Live up to it, that's all. To know a thing is good, to understand the theory is all right, but unless you live up to it, what good is it? There's a story in India about Lord Rama and Ravana. Ravana was a very learned Pandit knowing all four Vedas, all six Shastras, and so on. With all that, what did he do? He abducted the wife of Lord Rama. So with all that knowledge he fell down. Knowing is not sufficient, unless you live up to it. You may be doing so many things. You may have all kinds of food. If you don't digest them, they will make you ill. The more the food is digested, that will give you strength. The more you know what you say, then the more you must live up to it.

There is a story of the five Pandavas; they went to their teacher. He gave them a lesson, "Speak the truth. Always be truthful." He then dismissed the class saying, "All go and memorize it." Next day four of them came up and one did not come, Yudhistira by name. He asked them, "Where is Yudhistira?" They said, "He is learning the lesson." One day passed, two days, three days, four days, a week passed. And then they said, "Look here teacher, what is it? You told us we must live up to the truth. That was learnt and that very blockhead has not learned these few words even in seven days." Then he came up. He said, "Master, I have learned it." And he lived all through life being truthful. This is really learning. He never spoke a lie throughout his life.

When you see a thing, live up to it. Simply learning by rote or only by memorizing won't help you. I'm afraid that will make you worse. If a man having a lamp in his hand falls into the ditch, what's the good of it? You must have light before you. Be careful. With all your learning you are nowhere. Learning only means understanding. When you've understood, that is also not sufficient unless you live up to it. This is the only secret, it is *the* secret. We know so much, I think if any one of you is made to give a talk here, you'll give a wonderful talk. But the question is, how do you live? We ask so many questions. We ask a hundred times. We read books, scriptures, that's all right. But again the same questions are asked. Why? Digest it. Live up to it, too. Or if you live up to only one thing, for instance, "Be truthful," all other things will follow. The difference between a man who is advanced on the Way and one who is not advanced, is that one lives up to these teachings and the other does not. One can know so many things of course. I think each one of you could write a book. You'll write wonderfully in your own language. The man who is learned, even so his conscience appears. There's radiation going on, how you are, how you live. You need not speak. Radiation will give it out. And this we have to learn, that's all.

Do you know that telling the truth is right?

Question: Yes.

Master: Do you know that to be chaste is right?

Question: Yes.

Master: Do you know that you should not harm anybody's feelings?

Question: Yes.

Master: Do you know that you must help others who are in distress, in difficulty? You know this I think. Intellectually you know. Then do you live up to it?

Question: Sometimes.

Master: Sometimes, and other times? That makes the difference. Take one virtue and others will follow. Or if you come in contact with the God Power within you, you'll become the abode of all virtues. Everything will follow. No more lectures are required. Like Yudhistira, go on doing it and come up to me only after you've had it. You need not ask any questions. When I came to my Master I never asked Him any questions. I simply sat by Him. I got everything by radiation. So one-third, as I told you before, is given by word of mouth and two-thirds by receptivity, by radiation. Soul speaks through the eyes; the eyes are the windows of the soul. Through the eyes you'll learn so many things. The eyes speak such a language as cannot be expressed in words. But we have only to set things right. You speak through the eyes suchlike language which even words cannot express. So perhaps that is why it is said that it is better to enter the world with one eye, rather than two which will take you to hell. These things are given in our scriptures. We simply ruminate over them, we don't digest them. You know all these things. Why should I repeat them? I'm not telling you anything new. Only you are not living up to them.

There are no very strenuous penances that you have to undergo. Simply sweet remembrance. What does it cost? Kind words don't cost anything. You may make your brain the store of all scriptures, of the East and West. But if you don't live up to them then what is the use of it? That makes you more haughty. Your ego is strengthened. "I know *so* much." "I." But you know little or nothing, with all that. Just try to live up to what you know.

You're here two or three days more. That's all right. Friday you have to go? Friday morning? From here you have to go to Delhi or do you have to leave here in the morning? Today is Wednesday. Two days more. That's all right. Yes, I quite appreciate your coming here. Maybe for four or five days. All right, please, I have to go there. (Ed. To Manav Kendra.)

3rd December 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 22

Master: How are you feeling - you were sick yesterday? Much better, quite okay?

Question: I feel good now.

Master: You must be feeling cold. You're cold-proof? Yes? Who are you - hmmm - behind the shrouds? Watching, let me see... And you please?

Question: I've been having some lusty dreams.

Master: That's the reaction of the thoughts during the day, that's all.

Question: Everything else is fine, progress is good.

Master: That's all right. Thank God. But still keep a vigilant watch over your thoughts during the day. Don't look into the eyes of others; that's the main place where you get the infection. The eyes are the windows of the soul. So only look into the eyes of someone who is chaste. If you are weak, others will affect you. It's but natural. Keep a constant, vigilant watch over your thoughts. Every moment. I think you have read the message – if you watch the present moment, that will go on till eternity. Nothing can go wrong. If you are reading and amassing facts and figures in your brain; all scriptures of the world won't help you. Right understanding only comes with God's Grace. Even if it comes, unless you live up to it, that thing is still remaining. So that is why it is said: First comes God's Grace - He has given you human birth; it means you can go up, go back to your Home. The second Grace was when you met Somebody who was Word made flesh - He gave you something to start with. So all this - God's Grace and Master's Grace is done. Something has been deposited in your name, so many thousands of dollars. The third Grace - your own Grace - you must bestow on yourself. If you don't go to the window where that money can be drawn, then? So even God's Grace and the Master's Grace do not help much unless you have bestowed Grace on yourself. The whole thing depends on you. When you have the right understanding, that's all right, that's His Grace. When you have the right understanding, you have been also given something - some capital to start with, and if you don't go to draw the capital - whose fault is it? Ours? No - it's your fault. So unless you have Grace on yourself, you have pity on yourself, God's Grace and Master's Grace do not fruit fully. I think this is the main thing. Have pity on yourself. Don't be thinking of saving others - but save yourself first. When you are saved you can save others. The man who is always worried - floating down the river, sometimes breathing, sometimes going down under water - how can he save others? He must save himself first; become a sailor, you see. Only then can he save others. Generally, when we have got something - little or more - we say, "Oh let us save others." If you can, that's all right - but if you yourself are drowning, then? When a man who is a swimmer goes to rescue a drowning man, the drowning man will catch hold of his neck and both will drown. You help yourself. Those who help themselves, God helps them.

Now the whole thing, the whole defect, the whole shortcoming lies where? You know? You can well use the information: do your best and leave the rest to Him. Hafiz says, "Sit at His door completely cut off from all the world over, and also from your own body. Sit at His door. Don't

think what He has given or not, it is for Him to give." When somebody sits at your door, continually sits, you may not ask him for one day or two days, but after a while you will ask, "Well dear friend, what are you here for?" This is but natural. When you sit at His door naturally He will ask, "Well dear friend, what do you want?" This is a very simple thing, it doesn't require long eloquence or acting. Simply understand. These are small heart-to-heart talks. That will help you much if you live up to them. Simply knowing won't do.

Question: How can we avoid looking into the eyes of others?

Master: How can you avoid it? It is you who have to avoid it. Don't look into the eyes of others, that's all, what to speak of the other sex. Out of the abundance of his heart, a man speaks, and out of the abundance of heart, that comes out through the windows of the soul. A weaker vessel will be affected. And how can you become strong? By giving the Bread of Life to your soul. So have you anything else to say? You are leaving tomorrow.

Question: The Sound Current is the best It's ever been.

Master: The whole atmosphere is ringing. If you go behind that tank - the atmosphere is ringing like anything. It is more solitary than here. Have you been to the back? Back there - in the garden - there's a small empty water tank. You sit by it, you'll find It there. That's a gift from God - It is already there, you see, but we simply have to attune ourselves, cut off from outside. Make the best use of your time here. In the worldly daily life there is not so much time at your disposal. Now you are here exclusively for that purpose.

Question: Master, one question. How should we deal with worldly people in the business world who have no ethics?

Master: Avoid them. If you cannot, then have self-control. Have self-discipline. You must not be aggressive but you must be defensive, with no thought of harming anybody. Have some respect for the God in others. Only mix up so much as you are not affected. For your work's sake, "All right, dear friend, go on with it." If he does not want to understand; "Well, you are paid for it, please do it." That's all. I've been in the world for many years now. Through worldly life we learn how to swim in water. When everything goes on according to your wishes you are a Saint. You are not perturbed or anything like that. If anything goes on against your wishes, then you can adjust yourself. This is what you learn only in water, not in solitude.

Anything else? You say something, Yogi. (Ed. Swami Yogeshwananda, an English Yogi visiting the Master.) You have so much experience in this life too.

Question: I'm learning listening to You, Father.

Master: That's all right. Listening gathers much, of course - that's right. I learnt only by listening. If you listen to some Saint regularly, you learn so many things. Even those things which you never had a thought to learn. The difficulties of everybody are the same, maybe in a modified form, that's all.

You are going on all right with your meditations, please, you?

Question: I was sick for a couple of days and the Sound Current became very weak. But It seems to be getting better.

Master: You were sick or your body was sick?

Question: My body was sick.

Master: Oh, then it's all right.

Anything that's wrong with the house can be repaired, is it not so? When you go sick, then everything goes sick, you see? So that you learn only by withdrawing. Not as a matter of inference, but by rising above body consciousness. So daily practice - regularity pays - you see. In due course, everything comes up. When you are withdrawn you'll find, "I'm working through the body all the time." The whole angle of vision will change.

So all right, good day to you. Make the best use of your time today. I have to go there, (Ed. Manav Kendra.) you see.

5th December 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 23

Question: Where does the Will of God originate?

Master: Where? It is better you should ask God. Don't you see? It is better to go to Him and ask Him, because there was nothing before - all came only after Him. His Will works only after He wishes it. Just ask Him.

Question: What does it work through, Master?

Master: It is His pleasure - why has He done it? - We should go and ask Him, I tell you. There is no other reply - all Masters have spoken like that. The house is on fire, and we are hemmed in. What should we do? We want to find out who put the house on fire. It is better to get out and then ask.

Ultimately, all Masters have said "It is His Will." Why did He create it? - Kabir says: "Just like a juggler, He sustains all His things." It is His play, you see? Why did He want it? There's no question. All these questions cease when the intellect ceases to work. We writhe in our own consciousness but that's only a drop of water in the ocean. This reply can only be given by God Himself. All Masters spoke like that. When a child stands up by his mother and says, "Mother, I know you," well, what can a small child know about his mother? You see? Why did she give birth to him? This is something like that. Like a mischievous circle - these things go on. Well, was there first an egg or a hen? Was there first a seed or a tree? He's something going on complete in Himself. He put in something - action, reaction - all complete in itself. Nobody knows whether anybody else is at the back of it or if that goes on just of itself - that Inner Way. In *Jap Ji* perhaps you have read, "Once He created It - It is going on of Itself, automatically." And why did He keep It? This a man cannot understand. The more you go in - the more you are absorbed, these things cease. Try to know yourself. Philosophies deal with theories, and mysticism direct contact with the God-into-Expression Power.

Question: Does it work through the mind, Master?

Master: The mind is a vehicle. The mind works only when it gets strength from us. The East considers the mind is material, the West considers the mind is conscious. It is the soul which gives strength to the mind. It's a vehicle. And when you are absorbed within, where's the mind? Where's the intellect? It is we who keep all the machinery going on. Look here... I am absorbed in you, solely, all others are forgotten. If you direct your attention to someone - you see only that much. We have to use control. Thought is the outcome of your attention. You are at the back of it. It is ripples in the sea. The more you go on, you'll simply lose yourself, that's all. All Masters were quiet - nothing more to say. The Masters know it is He working. We see that the machine goes on when we direct our attention. In other words, when you are in control, there's no world. We create the world. So the best thing is to know oneself by self-analysis; then something comes. When you have got a lantern with you, it means you light about ten yards. And when you've gone further, another ten yards. The more you progress, the deeper you go... the ultimate... simply your intellect

baffles. It is not a question of intellect. We are not the intellect; we are at the back of the intellect. We can look into our own selves. That is why it is said: Self-knowledge precedes God-knowledge, or, Self-knowledge is God-knowledge. The more the Self expands, the more it expands into Him: one loses oneself. These are delicate questions, I tell you. People are baffled by them. It appears now a sort of mystery.

So by and by you'll know yourself - really know yourself. Not by feelings or emotions or drawing inferences but by really rising above body consciousness - by self-analysis. Then you see things in their right perspective - not before. We are all under a grand delusion, I would say. That delusion subsides when you rise above it. When you go in an airplane, you see the world in its right perspective: very big mountains appear like mounds - very big rivers, like rivulets. The greatness of the world is lost when you rise above it. Now we are attached to it so much we think it is the be-all and the end-all. But it has little or no value. It has use in its own way - its all right - so long as we are in the body. The world is very good for enjoyment. When you go up in an airplane and look all around there are so many layers of clouds one, two, three, four, five; go up, go up, you'll even see the sun there. Down here the sun is covered by clouds. When you rise still higher that sunlight is very sweet. These things are solved of themselves as you go up. The first thing is to know yourself. Guru Nanak says, "Unless you know yourself by self analysis, the delusion cannot be set aside."

There's a big factory which is run by a power house. The different departments of the factory are run through the switches connected with that department and the powerhouse. Whichever switches you turn off, that department ceases to work. If you turn off the main switch the whole factory will stop working. It is something like that. To know one's self is the first thing, and the foremost thing. Unless you know yourself you are not in a position to know the Overself. Even then you do not know fully - you are simply absorbed. It cannot be expressed in words. There are no words to explain it.

Question: Understanding is greater than intellect.

Master: The right understanding will give you right thoughts. You'll see the things in their right perspective. By understanding, then thoughts will be the outcome. Right thoughts will result in right speech, and right speech results in right action. There are few who have got real right understanding.

Question: The understanding that comes without thought.

Master: Thought is the result of understanding. You understand one thing; *that* you give out. It's almost the same, but still a very fine difference. You'll traverse it, then you say something - mentally or by word of mouth - if you've understood something...

Question: You can rise into understanding.

Master: Yes, that's it. If you can control your thought - it is only that thought that entangles us all around... And at the back of thought is your consciousness.

Question: Master, understanding only comes through experience, doesn't it?

Master: What do you mean by experience? Define it so that I may give a reply. Experience by physical...

Question: You can't understand the spiritual realms unless you go inside and See them yourself?

Master: Understanding is first learnt at the level of the physical plane, you see. By word of mouth, by learning, seeing, or going through the sayings of the Teachers who understood. They

gave out something to help others to come to that understanding. So these are helping factors. Right understanding is that you are a soul, a conscious entity. That is the right understanding, but you have not realized it. You see? That is why Masters say, meet somebody who has right understanding and by meeting whom you'll come out of the delusion - view things in their right perspective. Those who have Seen, sometimes They'll give you a little demonstration; when you sit in meditation you forget your body, you See something separate - this is only a little beginning. When you rise at will, transcend into the Beyond, then that is also not the end. There are veils under veils, you see. The physical, then the astral, then the causal. And you are at the back of it. I tell you, these are delicate questions. Unless you rise above yourself, you cannot really follow.

So the first thing is: come out of the house which is on fire. Then help others to go out of the house which is on fire - if you can. That can only happen when He is able to withdraw you from the body for a while - give it to you. Then go on, day to day by regular practice. Practice makes a man perfect. These things are not very clearly given in books, this is a digest of what I have followed. The modes of expression may be different. The way of a language may be different. But the basic thing is the same. I got a letter the other day from a very learned man, he always puts in some very intellectual questions. He referred to some book. He says on such a page it says like this, on such page it says like that. I appreciate that he's a good learned man. He's an initiate. But his letters are always, what you say, full of intellectual wrestling. So I told him - I quoted from page one, page two, page three - well the basic principle is that God is Spirit and you are Spirit. You can pray with spirit only. He says the soul does not dwell in the body or work through the body and what difference does it make? These are his questions. He says that the soul does not dwell in the body. He says some other power works through him. These intellectual wrestlings or wranglings will lead you nowhere.

Some letters are very interesting. There was one of forty pages. Oh my Lord, he writes like anything, one hundred and one questions, writes I think three pages for one question - I have to reply fifteen pages to that very question. It's just at the intellectual level. Granted that helps you in understanding a bit but it does not clear the whole delusion unless you rise above it. So that is why it is said: it is not known by the outgoing faculties, mind, or intellect. Be still, then you'll see you are at the back of it. So these things are said in different ways in different languages but the basic principle is the same. When we dip into it we See, "Oh, it is all the same!" You see, sometimes the Masters say something from a certain level.

Question: Different levels of consciousness.

Master: Yes, that's all. For angels there's no difference. Man sees from his level - that is right. He is on the way; we have respect for everybody. I told you there was Swami Shivananda. He loved me much and I loved him too. He used to speak on a big stage, you see, like a lost spirit.

You are given something - the very core of it. Be thankful to God you get something. If you have to work through levels; that takes time after all. This is a short cut. But for that you have to prepare yourself by self-introspection. That cannot be avoided. You cannot do two things. You must see from that angle. Everything will be clear. If you want all these outer enjoyments, you know, they are diametrically opposite. But if you know God and through that angle of vision you see everything, that's the point. I've just replied to this intricate point in a very simple way.

Learning sometimes takes you away from the point does it not? In the heat of the moment you go on explaining something which goes on till tomorrow. I'm giving you a heart-to-heart talk. What I have come to know, that's all I can say. By the Grace of God, of course. So that is why I

always say make the best use of your time here. You know when you go away you'll be doing your other things too. Out of twenty-four hours you'll have to put in eight to ten hours earning your livelihood... looking after your family and this and that. Of course, these things cannot be ignored, but you have to find time for meditation. Now you are here solely for one purpose. You may live here for a month, make the best use of the time. You will learn more than if you remain here six months and not put in whole time, full time.

Time does not count, you see. I mean the time you have really put in meditation, *that* counts. Not by your living here. By living here, make the best use of the Radiation - that will help you. That will give you a boost. If you put in time, that will give you better results as compared to when you do your meditation all alone anywhere else - unless you have developed receptivity; that is different. You can have the same thing by developing receptivity, even at thousands of miles away, but until then, the physical Presence cannot be underrated. That gives you a direct atmospheric boost.

You're sitting for meditation say for five hours or six hours. What is the result? You must progress from day to day - if not, there is something wrong somewhere. And for that the diary is meant. So this is my message; live in the present moment and you'll have it. It will go on till eternity. You understand the basic principle - live up to it - that's all. Understanding alone won't do unless you live up to it.

Did you put in time as I explained to you last night?

Question: I put in an hour last night and an hour this morning but I didn't...

Master: This morning... you had no time? Please find time.

Question: I had time but I had such bad dreams last night when I woke up in the morning...

Master: When you woke up you had no dreams.

Question: No, but I was all tense.

Master: You are not having dreams now. Go and sit down. It has been explained to you what are the difficulties on the way, why you are not having any experience. As I explained to you last night: don't think of the breathing going on, don't think of the withdrawal, don't pay any attention to it, don't look up, strain your forehead or eyes, just look, intently, minutely, to find out what is in there - patiently. If you continue like that, "If thine eye be single, thy whole body shall be full of Light." This is how the eye becomes single. Do it, please. You must have something before you. While you live here you surely will have it as two and two make four.

That's the only reply. But you cannot go to Him unless you know yourself by self-analysis. So first thing is the house is on fire - come out of the house, *then* ask why somebody put it on fire. That's the next question.

And there the ABC will start.

Go jolly!

10th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 24

Question: With the five charged Names, does there come a time when just repeating Sat Naam is sufficient or is it necessary to repeat Them in order every time?

Master: Look here, there are five planes. The Power is the same working in different planes but called by different names. You start from the physical, astral and causal slowly and then go up, step by step. The Power is the same as in a powerhouse which can light up one room after another; so the same Power goes through the first plane, then the second, then the third, then the fourth. The Power is the same. Naam or Word is the same - only One. So God has hundreds and thousands of Names. But appropriately speaking, there are five planes and the Names are given according to these planes, one by one. So it is the method by which a man can go to Him. He learns, "I am not the body - I am Light." When you transcend all these planes, when you transcend the three gunas, then you feel that I and my Father are One. Then we are One - no returning. So these Names were given according to each plane, we have not to think of the meanings. But the Master can give any word that strikes Him, that's another thing. Whatever a Master gives, anything, that charging will help you. You follow me now? When you've been given the full theory, you sit, Master says, "All right, say *Sat Naam*." He gives you a boost. The five Names are given only according to the planes. For the fourth plane you say, "*So Hang*," which means "I and my Father;" you feel like, "I am One with Him." Then you see that the Power-into-expression is the cause of all these five planes. But you're not to think of the meaning; that's only for your intellectual understanding. So any word given by the Master is sufficient; this is scientifically so. If you think of the meanings then the intellect will work. Unless the outgoing faculties are controlled, mind is stilled and intellect also stilled for a while, you cannot transcend. Do you follow now?

When a new man comes up it should be explained that repeating the five charged Names will help his concentration. Why is the theory not explained to the new initiates? They shouldn't repeat the five Names parrot-like. They must have some understanding why it is necessary, why the charging is necessary. These things are to be explained to the new initiates. A new initiate came who said he had been to the New York Satsang. He had asked them some questions and they were not able to reply. It should be explained at the time of initiation why the five Words are given, and also why we can't just learn them from books - no charging can be had from a book. Charging quickens the result. And moreover the charging helps to work as a sheet anchor against any negative apparition within. What else is there to guide you, to protect you? It has a purpose behind it, you see. If the same thing is repeated by an ordinary man, that has an effect - there's nothing lost in nature - but it takes time to sprout forth. A man, or even a child who has that Power, if he is sincere, can say, "All right, repeat these Names." They're his words. He does not know even the meaning; those words work on account of the charging or thought transference behind Them.

Question: In some Satsangs no explanations are given; they feel we should read only Master's words.

Master: Look here, what I have given in the books I have digested, and given in my own words, shorn of all terminologies; hard facts. That you will grasp quickly. You may read other books, there's no harm if they're on the subject, by others who have given some glimpses of the thing.

Yesterday I got a letter from a very intellectual man. He's always splitting hairs, you see. He referred to a book, *Answers by Zoroaster*. I told him I had not seen the book. He sent the book. He quoted from the forty-seventh page - it says this; seventy-third page - it says that; and so on. "And your teachings, Ruhani Satsang, they are not according to that." I got the book and read it. Then I wrote to him that these words are explained in a natural way; they mean the same thing. The language may be different, the way they are put may be different, the purpose is the same. So intellectual people simply split hairs; they cannot come to the point. I don't think many have really gone in, they may have referred to a step, two steps, three steps like that, but they were all on the Way. They only gave that much in their own way and what was necessary to meet with the times. Another man wrote to me that Prophet Mohammed referred to the houris in the other world. I told him, "Well, look here, you do not know the circumstances under which He had to work. All were heathens. They were after worldly enjoyments. He told them, "All right, go up, you'll have more enjoyments." In a way it was to give them a boost - do something. When they go up they will see for themselves what is what, and more. On the way too, those whose character was not sound fell down in the astral planes. There are reasons for that, you see. We do not know the pros and cons and the basic things.

Question: We only read from Your books in Satsang. But I sometimes stop and explain a certain point to the people who are not yet satsangis or who are. Some people take objection to that. Some people feel one should only read, and some feel one should explain.

Master: No. No. Don't be too narrow-minded. There is, for instance, an almond with the shell around it. If you break it, it gives you the real thing. This is what you have been given - the real thing, without any casing outside; direct facts. Those intellectually inclined, they want to know why this is so, why that is not necessary. This is what I got in that letter. I had to explain to him, don't be too sticky, don't lose the spirit. Whatever I have given I have given for an average laymen who can follow what is what. No complex terminology or wording in a round about way - direct. So it is easier to grasp things, but it is not a hard and fast rule not to look to the books of others. That is why whatever little I came to know intellectually by study of other scriptures, I gave out the digest in *Naam or Word*. I have also written a comparative study of all yogas. Each yoga claims to lead you to the ultimate goal. Well, they do not. Each yoga has its own scope. So the *Crown of Life* is the first book of its kind in which the comparative study of yogas is given. And by comparative study, by giving that, it is also explained. Hatha Yoga is only to develop your physical body, that's all. Prana Yoga can prolong your life. In Bhakti Yoga you'll have to make hypotheses: I referred to Ramakrishna as an instance. He was a worshipper of the Mother, Shakti. He saw Mother all around. He went to his Guru and said. "I cannot transcend into Oneness." The Guru struck him here (on the forehead), and he rose; he gave him a boost. Gyan Yoga is for intellectual giants, not everybody's work. And this also involves drawing inferences. By these methods it's possible to get glimpses of the Truth. But this, what you are given, the Surat Shabd Yoga, is a direct contact with the God-into-Expression Power, Light and Sound. No hypothesis is

required in this case. That God-into-Expression Power has two phases, Light and Sound. You've been given a contact with That. This is not a new thing we are now giving; Masters have always been giving it to a selected few. In the old days Rishis used to give children of five, seven, and nine years old, a contact with the Light and Sound.

On the seventh of this month I gave initiation. Some lady who was very intellectual came up. She said she would like to be there. Perhaps you know that lady. I said, "Well, come on then - see for yourself." She followed me in. Then those who were made to sit twice also saw Light. So she was convinced. Facts are facts. And this is a rare opportunity due to the Grace of our Master that people are having free, first-hand experience. Very rarely you'll find this anywhere else. I've been in contact with most of the heads of other religions; they have no inkling of it, in a practical way. Some Masters do know. Swami Shivananda knew this thing but he started his followers from the lowest, and then took them up, step by step. By going through the lower centers, ultimately they come up to the eye focus. And this has been given to you direct; that's the difference. But that depends on the competency of the One who can give, that's all. The One who can give you direct contact, that's the only criterion of a Saint or a Master - you Hear and See something. You cannot ever judge His greatness, but you can See there is something. To raise you up from the body consciousness is a very difficult thing to start with; for that yogis have to do Kumbhak (Ed. The practice of holding the breath in the lungs.) and so many other practices. But *you* get something the very first day - a little glimpse of That. This is a great blessing.

So you follow why the five Names are a necessity? What's the purpose of it? Masters can say, "All right, say flower, or rose." The names are given only for the reason I have explained. When things are not explained, and new people come, they say, "What is all this?" They don't like going about saying things parrot-like. Now the world has grown, intellectually; they don't like any imposition. We must explain to them.

It's fortunate you've come in contact with the God-into- Expression Power by which you lose your ego. The more you absorb into It, the more you become a conscious co-worker. And that starts when you rise above body consciousness. That is what Masters have been stressing, "Learn to die so that you may begin to live." At the time of death, the soul withdraws from outside and rises above to the back of the eyes. They say when you rise above in meditation you See some Power is working, not before, or at the time of death. Then you See some very strong Power is controlling the whole universe. And fortunate you are, I would say with the Grace of our Master, you are all having it now.

So now it is for you to develop it by regular practice and ethical living. And the diary is meant only for that purpose. So that's the golden opportunity you people have got. I'm only a channel and nothing else. The Power is there; that Power is working, you see. No son of man can do it. It is He, the Christ Power or God Power which never dies.

Once I was sitting by my Master. He used to make me sit and give a talk. He was training me like a child, you see. Once I repeated my experience to Him. I used to turn to Him and talk and the people enjoyed it. Once I told Him that in the old days (there were systems you see), Masters washed their feet and gave their followers the water, water sanctified by this charging. Then the times came when they were made to sit before the Master's Face and look into His eyes... Soul speaks through the eyes - in this way they received the charging. Then the time came, the Master would make something, some silks or something like that, and charge the work - "All right, you have it." Then again the time came, they used to bow down and touch the Master's Feet. And our

Master used to say, "Well, what is lying down there? I'm here. What are you up to? I'm here, look through the eyes." Now I say, "Well all right, folding hands is sufficient." Folding hands means you look into the eyes. Why go down? Why not look direct? That is direct charging, through the eyes. You follow these purposes? Charging helps, not the words. The words only explain according to their origin, that's all. And newcomers, intellectually they want to understand why it is, why it is necessary. Previously nobody questioned it. Masters said, "All right, go on, go on." And charging helped them. Whether you know the whys and wherefores of the things or not, the charging will help.

What do the children See? I gave a sitting to them the other day. I said, "All right, have it, sit down, just look inside." What explanation is given to them? Nothing. So it's the charging that helps. That comes from the soul in whatever its state of affairs. Christ told His disciples to eat Him and drink Him. How to eat Him? Not the flesh, you see. He is Word made flesh. It is Word you have to eat. And what do you have to drink? The Nectar of the Word. That is within you and you have been given a contact within. So this is an explanation of the five charged Words, you see.

These are outer lectures because they are given out heart-to-heart. If you follow correctly then everything will be all right. Newcomers, if they are very intellectual will not take a step unless they understand why it is so. They will say, "Why should I repeat those Words? Why not other words?"

So the group leader in charge over there did not explain to that man. I said to him, "They have given you the five Names but not the why and wherefore - perhaps for want of time." In their general lecture these things should be explained - the theory. So far I support them, but they should, I think, now explain in a better way.

Are you going all right with your meditations, please? Don't keep reserved, you see. You're here only for that purpose. God will give it to you. He's within you, waiting for you, anxiously. Would you keep Him waiting? Then hurry after Him. Thank you.

11th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 25

Master: Don't cast pearls before swine. To those who really want it - there may be two, two hundred or three hundred - the theory is explained openly. What you have learned in secret, preach from the housetops, from the platforms. But for the purpose of getting that experience, only those should come up who really want it. Everyone does not want it; some only come for curiosity's sake. Now when they come here for the Sunday Satsang, there are two, three, four, or even five thousand; and then on the three special occasions (Ed. 6th February, the Master's Birthday; 2nd April, the anniversary of Baba Sawan Singh Ji's death; 27th July, the anniversary of Baba Sawan Singh Ji's birth) there are twenty-five, thirty, or perhaps forty thousand people. I give them a sitting for one hour, all of them, whether new or old, without exception. On these occasions we cannot ask each man individually about his experiences and guide him. You can only guide a few men, tell them what is wrong and what to do. But they do get an experience - even the new ones get an experience.

Question: Master, is it all right to sit in meditation on a bus?

Master: I think the same question has been put before. Did you hear it? In the world, if you have love for somebody, how can you have it without bringing it to the notice of other people? Your love for God is something else. Why make it public? Christ said go into the closet of your body. For a while you can go in, then outward things won't affect you. As I was saying yesterday, solitude, loneliness is necessary. Let the wild flower grow in darkness; let nobody notice it. When it is in full bloom, then let everybody see. When the tree is laden with fruit, let everybody eat. But in the beginning, before it has sprouted forth, there is no fruit. You should go on doing your spiritual practices without bringing it to the notice of anybody. They say three things should be done in solitude. One: bhajan. Two: when you're taking food, all alone by your self, that's always best - if you are with others of the same mind, that's another thing; but give thanks to God for the food. And the third: when you have the worldly connection. These three things want secrecy.

Question: The three things are bhajan, taking food and... ?

Master: Worldly connections for matrimonial purpose - when needed. Married life is no bar to spirituality, but is to be conducted according to the scriptures. Even the Saints had children. When they took up this role, they gave up these things. And there are some things which should not be done in secret. Two things; when you want to do something all alone, and when you think there is something wrong. Apart from these three, nothing should be done in the dark. These are tips. If you are on your guard, you'll be saved many troubles.

All our children copy us, they watch us closely, what we are doing. If you want your children to be chaste, you must observe celibacy. Don't you think that children are watching you? They copy your way of living. You may say, "No, no, no," but they see. Those who want to make their children quite chaste, they must set an example. This is not spirituality but it will save you from many failures. We are responsible for the coming generation. If we want the coming

generation to be up to the mark, then we should set an example. If you reform yourself all others will follow you. What will you get? Godhead. That's the remuneration or the compensation you'll have.

Question: Master, sometimes when I used to listen to loud music, I found afterwards the Sound Current was very loud. Is there any reason for that? It was after I was listening to music from a record player.

Master: Well, avoid that thing to the best you can, I say. Outer music is only to gather people together, nothing more. And outer music will lead you to the end of matter, not transcend it. You may have concentration for a while, but no further way up. The inner Music starts when you rise above matter - vast difference between the two. Don't be given up to outer music. Make the best use of it. People who are absorbed in outer music should lead very chaste lives. Matter will take you outward. Mind is material. What is the difference between the East and West? The East believes that the mind is material and takes life from the soul. The West says the mind is conscious. This is the difference. So the mind will drag you to the material side always. Like a clod of earth thrown into the air, however far you throw it, it will come down to the earth because Mother Earth is there. If you light a candle the flame will go up; the source is the sun above - even if you upturn it, the flame still goes up. So the soul is of God. Whenever it is cut off from outside it will go up; that is its natural tendency. In outer things, material things lead you to the material. The Power is there, it will give you some concentration but won't let you transcend matter. This is a very delicate point, you see. People very rarely watch it. That is why Saints have used music, but only to bring men together. Now in all religions they have forgotten the inner Music and are given up to the outer music, in ecstasy and in emotion That does not lead you above body consciousness. For a while you may be soothed by ecstasy, but it doesn't let you transcend. Guru Nanak, whenever he sat anywhere said, "Well all right, here it is, music, musicians, all right play on!" Then when the people came, he began to preach. That's only a good way of calling people together. If I had music, I think everyone would come here - to the detriment of others who are really after the real Music. They play music in churches and temples; they are giving this thing the wrong importance - they don't know the purpose of it. Outer music leads you to the outer things, that's all. You may use it as I have just told you to bring people together, that's all right, but we are generally carried away by it. We have to be very cautious. Hafiz says, "When I sit, my Music comes without payment. When I sit, my Musician comes and plays without any payment." Again he says, "A thief comes in the darkness with a lamp in his hand." These are references to meditation, you see. So every moment some guidance is necessary. The mind is prone to make evil things.

An hour with a Saint gives you more than all the books and years of study. He gives something very straight which books cannot give in detail. If He wrote it all down, then how long a yarn it would be! These are practical things.

Question: I was thinking about people who live in places where it's impossible to get vegetarian food, like Eskimos.

Master: I have not followed.

Question: Suppose you take Eskimos.

Master: What Eskimos? Are you paid for them?

Question: I was just wondering about the karma, that in wintertime they can't get vegetarian food.

Master: Well, look here; what do animals take in the wintertime? Do they take almonds? Eskimos, even if they do not get anything else to eat, let them eat. When you go there, you may mind your own business. I think you are not a - what do you say? - an advocate to plead for all the world over. Plead for yourself. What Eskimos eat, do, or what others do, let them do. If you set your own house right, that's all right. If you reform yourself, the whole world is reformed. We work like unpaid apprentices of the C.I.D. of God. Is it not so? Mind your own business. You'll develop. Everything will be done. Example is better than precept. We know so many things, we don't do them; we are only asking, "Why this" and "Why that." A tree is growing, why is it not bearing fruit? Well, when they grow - for what reason - you cannot know. Man cannot know everything. God makes the arrangements. Whatever is your sphere of life, you have to make the best use of that and go up. That's the ultimate goal. The main principle lying behind is to be harmless, that's all. Harmlessness will come when you have love. Where there's love, there's harmlessness, that's all. Love knows service and sacrifice. Not to sacrifice others for yourself.

In 1957 the First World Fellowship of Religions Conference was held. I was the President. One representative came from Pakistan and a question was going on about harmlessness, about making sacrifices; Mohammedans believe in sacrifices; they sacrifice goats and sheep and so on. When that rule for harmlessness was being passed, a Mohammedan stood up, "We don't believe in this. We do offer sacrifices." They were giving trouble to representatives from all countries, from the East and the West who were there - more than one hundred people. When they could not come to any conclusion, I stood up, "Well look here, if you sacrifice *yourself* for others, that's good. But don't sacrifice others for your own interests. Sacrifice is all right, but the difference lies in the way you do it. If you sacrifice others for your own personal interests, this is self-destructive. Don't harm others for your own personal self; you may sacrifice yourself for the good of others."

In another conference at Calcutta, there were Buddhist delegates. There are two classes of Buddhists; one believes in God, the other does not. The resolution had the word "God" in it and these Buddhists said, "No, we don't agree that the word 'God' is there." Again, a very big row. I said, "Well look here, do you believe in the sayings of Buddha?" I called their Head. He said, "All right, can You interpret what Buddha said?" Then I quoted from Buddha's sayings. He says, "You must rise into your Overself. Our Self finds refuge in the Overself. What other refuge can there be? But it is hard to gain. This Overself is God." Then the resolution was passed. These things do rise up. Very delicate points. They don't know what their own teachings are.

We are only ruminating over scriptures, not going deep down into what they are. People say Buddha was not a believer in God, but he did believe in God. In the book, *Naam* I have quoted twenty-five pages from Buddhist literature. At the end of his life, Buddha called for all his disciples, Ananda and others and asked them how they got to Golden Samadhi. All spoke about Light. Last of all Buddha said, "Intrinsic hearing is the only way back to Golden Samadhi." We don't know what our own scriptures say, that's the pity; we have only superficial knowledge. We must go to the heart of them. The truth is there. Why do people follow these religions in thousands? There's some attraction, some reality there. How far have they gone - that's another question. But they're on the Way. The basic teachings are the same. If there appears to be some difference, this is for want of going into the depths, to the bottom.

So, sacrifice for others is good. Suppose some people come to harm you here. I would go to sacrifice myself to save you; is it not right? If one sneaks away, all will be killed. That's the law of

sacrifice. It is for the safeguard of others, you see. After all, we have to leave the body some day. Is it not so? Why not in the service of others?

The main purpose is to be harmless. If you observe Ahimsa, non-violence in thought, word and deed, you feel a sort of blessing. Especially those who are after the spiritual life. Sometimes, out of the air, they kiss their own body. Blessed is the body which that Water of Life runs through. All this comes when you apply yourself wholly, solely, to the contacts you have been given.

14th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 26

Master: Christ said, "Blessed are the meek" - they are the peacemakers. Humility cannot come by mere intellectual wrestling. That comes only when one sees some higher Power is working - I'm merely a puppet in His Hands. Only then true humility comes, not before. This little ego, this is Satan-like, I would say. It drags everybody, in whatever line he is working. Even preachers say, "Oh, who is there like me? I am the greatest preacher. I am everything. Everything is under my thumb. I can make and unmake things." So humility can come only through coming in contact with the God-into-Expression Power which is within us. That's all. By mere intellectual wrestling we can come up for a while but not permanently. This is the whole trouble lying behind everything. If all become servants, that's all right, but we like to become bosses; the whole trouble arises there.

Those who are attached outside cannot leave the body, "I have to do this, I have to do that, I have this job, who will look after those people? Who will look after my property?" Well, this very body is left at death, to say nothing of the outer things. Our vision does not become very clear unless we rise above body consciousness. Then you'll see things in the right perspective. Where's the world if we leave it? All the material world is gone.

That is why Christ said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven." He is tied to his outward attachments. The teachings of the Masters just cut down the very stem of the whole trouble. When you rise above body-consciousness, the physical ego is gone; but the astral ego and the causal ego are still there. Complete humility arises only when you rise above three planes, not before. In the beginning you'll start to have a little humility. Even those who go to the astral plane can also not be very amicable.

We fight for all these outward things; women and gold - they can be explained in two words. And all is left at the time of death; the very body is left off then. So we have to know ourselves practically. The more you are able to rise above body-consciousness, at your will - that is what is wanted - the whole angle of vision will be changed. When you go in an airplane, you see very big mountains like small mounds. The Suez Canal has been, what do you say, "the apple of discord." On my first tour when we passed over it they said, "There is the Suez Canal!" I could see a very small stream, a gutter, I would say. So all this greatness counts for very little.

With God's Grace we are put on the Way. Guidance is there also. That will cut the tree from the very stem, from the very roots. So the world is there: now if you take "L" out of it, Word remains, that's all.

When I was in school there was a geometrical problem and the professor came into the class and said, "We could not solve this geometrical problem last year." He addressed me and one or two more. "We will try on Monday. Tomorrow is Sunday. Try to see if this could be solved." Next day, in the morning, I went and sat down. First I solved the problem a very long way round. Then I

found a short cut. On Monday we attended the school. He asked, "Well, have you come to any conclusions, have you solved the problem?" I told him, "Yes, I have solved it... two ways." It was demonstrated on the board. The teacher naturally likes students like that.

I was among the very lowest set of people who sat at the Feet of our Master. But through His Grace He liked me. So you are dear, all of you are dear. Don't think you are not dear. But more dear is he who makes progress and lives according to the commandments. That you can only have if you live a righteous life and also progress spiritually. Perhaps you people do not know how much I like you. I don't think you know at this level. A child does not know how much his mother likes him.

So rest assured I have love for you, more specially you who sat at the Feet of my Master. There is one here too, who sat at the Feet of a Master. The relationship of brothers and sisters in God cannot be broken; a relationship which cannot be broken after death.

Remember His commandments. If you love the Master just abide by His commandments. If I love you all then what do I expect from you? Your progress. If a seed is sown it could sprout into a tree and bear forth - become laden with fruit. This is what I wish for you; I wish you to progress more than me. Have courage, don't be discouraged, go on with it. Help will come at every step - unasked for. And that Power which is within you all will help you. Well, a little ingress I have got with the Grace of my Master, that's all I can say.

15th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 27

Master: When it comes to leaving, one wants to remain here forever, not to go back. You have come here but it is unavoidable that you have to go back. When we come home we should not go away, you see. Our true Home is the Father's Home. You have come from There so you have to go back. You might be sent down here again, that's another thing. It should not come of our own accord. You feel sad when going back, naturally I have not got a stone heart. I have got a heart of flesh and blood, I also feel, you see. But it is unavoidable, we have to go. Anything special you have to ask?

Question: I have a question Master.

Master: Yes, please.

Question: About selfless service - financial - on the diary form. When we go downtown some little children and beggars come up and pester us for money. And I don't want to say, "Go away!" And yet I don't want to give them money if I'm not supposed to.

Master: Begging has become a profession here. If you go to the bottom of it you'll find they are masters of hundreds, thousands. I have seen beggars here, when they died they left twenty thousand and even more. That becomes a profession, you see.

Question: What about the crippled children? There is a boy in Delhi who has no leg, and he is only seven years old or so.

Master: This is a reaction of the past. We can't help it; what to do?

Question: We should not give? It is better not to?

Master: We have to see. You can see if they really need it, then it might be given. Generally it is a profession. If you give and give and give indiscriminately that is nonsense. Those who are really needy - there are some - that's all right. You have to look with the compassion of your heart, how you feel at the time. Needy people really don't beg, I tell you. They're dying - they will prefer to die rather than beg. There are many suchlike people; they are ashamed to beg. So suchlike people should be helped most. When it is a profession, children go around begging, they bring the money back and they split it; they are given something, not everything, not all they bring.

Question: That would answer the same purpose, Master, that people who won't help themselves, you shouldn't keep on helping them.

Master: Give them help to stand on their own legs, that's all. That's all right, It is a better way for somebody to stand on his own legs. You might help him temporarily, but to make him lean on you all through life, that is making a cripple. The intention should be good. I have seen people who would rather die than beg. If anybody is in trouble, dying of hunger, give to them; there is no hard and fast rule not to give to anybody. That is why Swami Shiv Dayal Singh said give everything to the Master. He does not want it for Himself; He will distribute it to really needy people. And you will earn His pleasure. He doesn't keep money and worldly things; He distributes; He lives on His own earnings. So if you are helping someone to go down-hill, that brings on some

karmic reaction, you see. If you use it for public good, or for those who are needy, who are sick, that is the right purpose behind it. Suppose a man is a drunkard and cursing, and you help him, you give him money, then? You help him to drink more, is it not so? You might help him to come around, to leave off drinking, that's another thing. Whatever is done, the result will be according to its intentions. To help others, serve and sacrifice for others, that is good. But sometimes we serve with the result that they go down. When you see anyone dying of hunger, needy, maybe a family man, or all alone - give to him. But give. Don't give as alms; give, share with him. To share with others is good. To give alms is not good because reaction will come.

Every twelve years they celebrate the Kumbha Mela, on the river Ganges. Thousands of people from all over India gather together. Last time at Hardwar (Ed. 1968.) there was a very big gathering. I was invited to preside over there. They said, "You may give some talks, then You will go to preside; better to spend a week or ten days there." So I went. I wrote a notice outside our camp, "Please don't give alms," in big words, "Entrance here is free." And the result was our camp was filled with six to seven thousand people. We had two hours meditation in the morning, two in the evening, and one during the day - five hours meditation daily! Five thousand people sat. And there was a two-hour talk in the morning, and two hours at night. So it was all calm and quiet. We had a common kitchen. The minimum price was charged - eight annas, half a rupee. You know how much that comes to? Very little. We offered them rice and pudding and everything. The result was that all of the men of the other camps also came running there, and more than two hundred were given free food. With all that there was no profit, but no loss. The police officers who were in charge there, came up; they heard the talk and were so absorbed that although they had to go on duty at eight, they forgot till eleven. So for the people who came to our camp the meals were free, no worry, nor any hinderance. The result was on April 13th - that is the heaviest day - thousands of people come and have a bath in the river Ganges, and on that day they won't allow anybody to preach or anything. They made a special camp there for a talk. I gave a three-hour talk. I said, "Share with others." And some people said, "Well look here, He should not be allowed to come here during the Kumbha Mela." They were losing business, you see. (Master chuckles heartily.)

So begging is no good. Sharing is all right. All are your brothers in faith, in God; it is your duty to serve them. Those who have become beggars, have made it a profession; just see into them, sift into it, what is what. One action binds you, the same action under different circumstances is not binding. If you give to someone, share with others, that is all right. "Well, he is a son of God, I am a son of God." If you give an allowance then reaction will come; you'll have to receive it back one day. Is it not binding? Things are very clear, you see. People go on in a business-like way, "Give, give, give!" "All right," you say, "I take compassion." Take compassion on yourself and you have got the opportunity to help your brother. We are all brothers and sisters in God, are we not? And the Master unites us in that real relationship which already is true, which lasts even after death. It does not break away.

In Hindi the word *dey* means "give." The word *dhey* also means "body." One word, two meanings. Kabir says, "As long as you are in the *dhey*: *dey*, *dey*, *dey*. When you are no longer in the body who will ask you to give?" You see?

Question: Master Sawan always used to say, first develop the Light of spirituality within yourself, then you can give to others.

Master: Better there should be no reaction, that's a basic thing. If you share with others that's all right. If you give, you have to take back. People give only so that they may get some return

from it here or in the hereafter. That is a business. Who will be able to give in the right way? One who is spiritually progressing, not otherwise. So man is one who lives for others. Animals live for themselves; they fight with each other with their horns. If a man behaves the same way, then? who is he? He is not a man; he is beast in man. Man must earn his livelihood by the sweat of his brow. Maintain yourself in a simple way to the best you can, then live for others. When a man leaves the body, his millions, and everything he has are left behind. Why not make the best use of what you have to serve others? Serve others - not others - but your brothers and sisters in God. So serve others physically, financially, and also intellectually to raise them up, and last of all, spiritually. What you have been given, share with others, that will grow more, more and more. By keeping things reserved, that will not grow more. Have love for all. A very simple thing, you see. That requires no philosophy, only common sense.

Once Hazur Sawan Singh, our own Master, went to the war. He was SDO, sub-divisional officer in construction. When He returned from battle He stayed for a year or so. There was a saint at Peshawar (where I also had my school career) whom He used to visit: He used to offer him ten rupees every time they met. But at that time when He came He was told, "I will have twenty now." He said, "Well, well Baba, have you become greedy?" "No, no, no, no. This is only to take away something out of Your earnings for the part You do not deserve. You did not do Your duty fully. This will take away that poison out of Your earnings. I won't keep it. I'll distribute it." He gave him the twenty rupees.

So first we have to give everything slowly, body, mind, and soul. That will come. When you give everything what is left for you? You are all alone with God. These are the entanglements that bind us to the world by give and take. And manbody is a very golden opportunity we have got in which we can wind up give and take, finish off, and go back to our Home. Don't sow more seeds to be reaped. Give, give forever, not dreaming of any return. That will only come when you share with others, even if we may have only two loaves of bread. Those who have millions, they also have the same thing - how much can they eat? You can have hundreds of dresses lying on the furniture; you can only wear one. You can share these things with others who are needy. The self develops through service and sacrifice.

Question: Is there much of a problem about give and take among the initiates?

Master: I tell you, if you have given up everything to the Master, you don't think anything of yourself. You see? But with how many men can you share, those who are really needy? You may give to the Master, not to the initiate. If you give to the initiate then you'll have to take it back. After all the account is there. That can be readjusted by the Master, that's all right, within your own pale. But if you have the same thing with others who are not on the Way, then their account is kept by that power. Even those who are initiated will only lean on you. Make them stand on their own legs. To help anybody who is in need, that's all right. But if a man is dying and you help an initiate instead who can well live on his own earnings, and you ignore the man who is dying, then that is, I think, not wanted. After all he has got the same soul within him, the same God Power within him. The only difference is you have been put on the way and he has not been put on the way. The same privilege is in him too, as a man.

These are the teachings of the Masters. So all are, I would say, satsangis; the only difference is that you have been put on the Way and they have not been put on the Way. The same treasure is within them. You have become a little conscious that there is something, and they have not. That

is the only difference. When you'll see all men alike, you'll love everybody, "Peace be unto all the world over, under Thy Will, O God." That will come out of such a heart.

Christ said to the rich man that he should sell everything, distribute everything and come to Him. We are sitting like cobras on the wealth underneath. We won't use it ourselves and we let nobody else use it either. "Leave all and follow Me." You've read the Bible, it says all wealth should be distributed. That means we should give up everything. We are controlled, we are bound by those things.

So darkness cannot be removed by fighting - it is only removed when a little light is brought in, that's all. Everything then becomes as clear as daylight. But we are environed, imprisoned in our own way of thinking. We cannot look beyond. We should rise above and see what is what. The same view will bind you, the same view will free you. It is all Yours, I give it back to You. If a banker is there, he gives you, say, one thousand or ten thousand dollars. "Well, all right," you say, "I don't need it all - I'll give five thousand here and two thousand there." What is your job? To give. It is His money, is it not? All is given by God, it is His Grace. Share with others. You follow now very clearly what is wanted? This is a way of living which makes you happy here and hereafter, and helps you on the spiritual Path. So give, give, give, give, so long as you are in the body. This is what clearly what is wanted? This is what Kabir said, "When you are no more in the body, who will ask you to give?"

If you have time during the day I will send some car here and get you. (Ed. So that those staying at Rajpur could see the work going on at Manav Kendra.) It is always by the Grace of God we sit together in His Name. When we sit in His Name, He is there. Christ said that if we sit together in His Name He is there. God Power is there. That way you'll feel blessedness. Even in the atmosphere, affect is there, charged. So anything else? Any questions? We need these things very much. They are not new, they have already been given in the scriptures, but we have not digested them, that's all. All right, I have to go. Thank you.

17th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 28

Question: Do You still meditate?

Master: Suppose I say yes or no, how will it help you? Look here, an actor acts on and off the stage, in all phases of life; his nature has become centered in the acting part, you see. When you develop, would you not like to dip into the sea of immortality? Even outside, the Master's inner vision is wide awake. Even during His day-to-day activities, He's enjoying it. That comes in due course.

Once Ramakrishna Paramhansa, the Guru of Swami Vivekananda, had a plate full of honey. He said, "Well, look here Vivekananda, if you were a bee, from which side would you eat this honey?" He said, "I would eat it from the corner." "Why?" Ramakrishna asked. "I'm afraid my wings would get entangled and then I would drown." Ramakrishna told him, "It is a sea of immortality; plunge headlong into it. You won't die." So you must develop that vision all around. Man is in the make, but that's the ultimate goal. I also like to cut off from outside and enjoy fully, but I'm only a puppet working in the hands of God. His Grace is working. So as I enjoy this, I also enjoy teaching you. You follow me, what I mean to say? Even if you get only a few minutes, dip into it. It is all an ocean of intoxication. Is there any place where God is not? Well, it is all His apparition, you might say. All this came into being from one Word of His, "I am One and wish to be many." It is therefore all His expression. When the inner eye is open, then naturally you enjoy it. A fish is in the water and asks, "Where is water?" He becomes conscious he is in the water. Our very life is water. May I give you an example? In this atmosphere there are so many insects which you cannot see now because they are more etherialized; not clear. We are not up to that level. If you see through a microscope which magnifies seven hundred times, the tiny things which now are not visible to us will be seen as insects. When your inner eye is open, you see Him outside, and inside. That is the fate of everybody whose inner vision is open. You see Light inside, and you see outside, all is the expression of God. It is all Ringing Radiance going on; radiance which gives out ringing, Ringing Radiance. You'll live like a fish in water and enjoy even the outer things. That's the ultimate goal of course. This is awaiting each one of you. A little work has to be done, that's all.

Even at work you enjoy it. Just as with a microscope you see the forms there; when you have got that single eye open, you see inside and outside also. So we're all children of Light. Only we have become identified with the outer things so much so that we have forgotten ourselves. For ages and ages, we have been identified with these things. Now it is the time to rise above them; even if it is the first step. We are Light and the same thing outside is also Light; but there is denser light, you might say, if you can understand that. You'll find out. Strange enough, He's here within us, but we don't know.

Somebody asked some Master, "Is there a God? Where is God?" He replied, "Where is that place where He is not?" It is all His expression. The ideal man sees Him in everything and

everything in Him, then he's enjoying the radiance, the Ringing Radiance. So the ideal is to become an ideal man. We are already really men but we have forgotten; we are identified with the outside so much so that we have forgotten ourselves, that's all. You are princes; you are sons of God; you are micro-Gods - no doubt about it. So, until you are a realized Soul, you should not affect others. This is misguidance of all others. God is manifested in the Master; but He never says, "I am God." He Sees and helps others to See - He gives us something to start with, which is to be developed from day to day.

That Power never leaves us; we are swimming in Him. That's the very life, just as water is the very life of fish. When a child starts to read, in the beginning only A-B-C-D, he learns to join letters and to read words, then goes on to learn lines from day to day; some days he remembers them, next day he forgets, then again he remembers. When he becomes adept, then he speaks. I tell you, when I was a very small child, a man came and gave a lecture. I looked into his face; from where is he reading this? Now I see it is a very natural thing. But in the early stages we wonder how can that be. The Master is working, digging this and cleaning that. *He* is there. It is something like that, you see. This is learnt only in the company of a Master.

How many things can you write about? The main things, salient points, are given, that's all. So that is why the physical Presence of the Master - this enjoyment - gives you one hundred times more than you can get from a book.

So how can you learn that thing? Sit by Him in silence. Silence of the heart and mind. No ramifications, no currents of thought running through you. Be still. You'll have it, and learn many things by radiation. It becomes a question of receptivity. You're as good as I am. That very Power is within you. You have not yet directed your attention towards It. One Saint said, "How long will you be playing with the dust and rubbish? You are princes; it does not behove you to be rolling about in the streets and enjoying only the dust." This is the time, manbody is the time in which you can see God.

Question: Master?

Master: Yes?

Question: When I'm doing my diaries, the last few days, it seems I don't have much to put down and I feel that can't be possible, that I must not be looking hard enough.

Master: I would say that's good if you've got nothing. What more do you want? When there's nothing to put down, then it's all right. But still have self-introspection. Later you won't need it. On the Way we still need it, now and then something creeps up.

Question: When you say "self-introspection," You mean watch everything we do all day as we're doing it, to see what we're doing.

Master: See if you have love for all, no attachment, no ill-will against anybody. If you have no harsh words you won't backbite, you won't call anyone names, you won't strike anybody, you won't deceive anybody, you will feel and see God in every man, they're all chaste, you will see Him in everybody, you'll love everybody - there will be no hatred. When you're serving man, you're serving God. This is what you have to come to, is it not so? The diary is a blessing, I tell you, for all. At first the number of failures grow more. Don't be afraid of that. It is not growing more; it is only you are now becoming conscious of those failures which you are doing. So don't mind - maybe you will find hundreds. Weed them out. When all failures are shorn, you'll have blessedness. You'll feel purity. You'll kiss your own body. The body is the temple of God. So blessed are the pure in heart for they shall see God. Purity means no thought other than God. This

is true purity. What is purity? Not to be chaste only, you see. But to have no ill-will, no hatred. Don't deceive anybody, don't usurp anybody's rights. Where you have love, all these things follow. But there's one difference between love and charity. Love begets attachment sometimes. You're bound - you're caught. If you have got charity, then? That's the difference between the two. You now understand what is purity? Whose heart is pure, he'll have no thought other than God - eating, drinking, sleeping, anywhere. That's the ultimate; then you will have the Ringing Radiance. It is going on already. So long as these ripples are in the mind, in the reservoir of the mind, you cannot see your face. If you are still, you will see your face there. So these are things for you to note. You won't find them given very clearly in books.

There's something very beautiful in what the Masters say - Blessed are the pure in heart for they shall see God. So purity lies in that; no other thought other than God arises within; that's purity, true purity. When there's otherness also, that is not sufficient, that's duality.

Question: Master, I've heard of different aspects of Your life from childhood but everything seems to be perfect, as if you have to be perfect all through life in order to reach God.

Master: Love beautifies everything. When you see through the eyes of Love, that beautifies; even the darkest thing will appear to be very beautiful. You see? But really, man is in the make. Some come as made, some are made here. This fate awaits everybody. Every Saint has his past and every sinner a future. If you continue to have only thoughts of God - say for a few days - -you'll feel blessedness. When you eat, thank God that you're remembering Him. When you go to sleep, all right, "I'm going into Your lap." You're not to leave or go into the wilderness. To be aloof, cynical, you won't learn. That is why even in the lives of very great Rishis there were failures. A cobra or a snake is harmless but if you make him angry - what happens? You must be air-conditioned.

Question: You mentioned a cobra now. I live near a river and rats come in the house. I would prefer to get them out without killing them, but I don't know how to do that. Must I kill them?

Master: Look here, you have been given the physical life; abide by the Health Department instructions. For instance, rats come, they eat your crop, then? If you have a lot, give them something. Rats don't usurp, they want something. They haven't any homes where they store food. Just try for a few days. Keep some grain aside in one place. Rats won't run through your rooms. They will simply go there. They have to eat. Buy, borrow, or steal; what to do? Is it not so? Buy, borrow, or steal; you don't share with them. They are all our younger brothers, you see. Rats and reptiles and everybody - we've got to live like that. You give them something; they won't harm you. It is because we reserve ourselves, we don't like them, we kill them. Still they will buy, borrow, or steal, that's all.

Question: We have fire ants, little ants that sting very bad and they're all over the garden. I have to poison them.

Master: I tell you, go by the instructions of the Health Department. They are the ones to take care of this. For higher things you have to sacrifice small things. It is a sin to breathe even. We kill so many insects in the air. You trample so many under foot. How can you be saved by accounting? It is only a matter of Grace. Do your best and leave the rest. Only don't have intent of harming anybody, that's all.

So that's the first qualification if you'd like to meet God: don't harm anybody. Harm comes through thought, through word, and through physical action. Very simple things, you see. We have made it hard to understand.

As for hornets - if you keep some separate food for them outside, they'll go there, they won't enter your rooms. Because we don't share, the same principle works. They do their best. How can they live without food? It is a pity. All these creatures are members of the family of God, some lower, some higher. If you love everybody, they will love you.

Last night a man - I was just told - came from the village, he came to Manav Kendra. Some dog was barking at him and began biting him. He cried out. But it is all wilderness there - nobody heard him. Then he called my name, "Oh, Master, save me." The dog left him. Even dogs have the sense for something higher. Why not a man? That's the statement of a man who was calling for help for half an hour. Nobody could hear because of the distance. I've asked them to have some guard during the night there from today. But he cried for the Master, loudly, and the dog left him. They have got sense too. So, we're all brothers and sisters, from reptiles to man. They are younger brothers of the family. Ultimately we come to this, "Peace be unto all the world over under Thy Will, O Lord."

In 1948, I was living on the other side of the Ganges, in the jungle. There were scorpions, so big, they came in hoards. They never hurt me, they also have senses after all. Why not a man?

You follow what I say? Very simple thing. No philosophy. No drawing inferences. Hard facts. So truly speaking, "Blessed are the pure in heart for they shall see God." They shall see God - where? In and out. He is there already; you have not to create Him. We are simply to open the inner eye to see, to find Him. He is there but we have lost Him. You can regain your Godhead day by day.

The time factor is necessary. Every man is in the make. Some come as made. They also become Saints. Others are made here. When a man becomes an M.A., whether he has got that degree here now or from another place in the past, he can be transferred as an M.A. to some other department. That makes no difference - he is an M.A.

Lectures don't give us so much. These heart-to-heart talks give you more. Digest them.

All these talks, if they're recorded will become a very helping factor. Very informative.

All right, you enjoy your meditations during the day. It is getting nine-thirty now. Time flies away, you see. That's all right. God bless you all.

18th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 29

Question: Sometimes in my meditations I feel afraid. I'm about to break through the Light; I feel the Light start to break and I become afraid.

Master: Just look between, that will open, break, and you'll pass through. You'll find Master's Form at the back. Perhaps that will make you think you're dying. You won't die. I'll give it to you in writing. That's all I can tell you. Rest assured you won't die, but you'll learn to die.

What is death? It is only a matter of transference. I am coming from one place, I am dead there, alive here; but I am the same man, am I not? You won't die, you see. Sometimes a man is afraid. Sometime breathing is involved. If breathing is not involved or you are not conscious of the body, then there is no fear. So when you sit for meditation pretend you are dying. These outer entanglements won't let you go up. There's nothing to be afraid of. If you find the Master there, then won't you be pleased? But you have to take up your cross daily. Taking up your cross daily - what does that mean? Do you know? What is a cross like? It is just like that, while standing, there's the cross. (Master outstretches His arms in cross-like position.) But simply carrying that symbol, no, not that. That's a symbol. It's not carrying the cross but it's taking up the cross. You'll rise up. This is what is meant by to die while alive. That is why it is said the Kingdom of God cannot be had by observation - so long as you're outside observing the outside. It is within you. It's a very glorious thing, you see, very joyful. Why don't you go? Why are you afraid? The attachments outside won't let us go within. We have to pay the price; take up your cross daily, that's all. But at the same time I assure you, you won't die. The reason is that the karmic link with which we are bound to the body - that is called the silver cord - is not broken. Until that is broken you cannot leave the body, or go forever. You follow this point? Then be joyful. God meets His children there.

Mira Bai, an Indian Saint says, "My Beloved is awaiting me, but you have to take the cross." We have to sacrifice by coming on the cross, and see. If you want to follow your friend beyond this wall, this hedge, won't you jump over? You will plunge, that's natural. So that is plunging into the Beyond. Take the case of a child; he's sitting on the top of the roof. He sees his mother. He plunges. Then? Do you think his mother will let him fall down? She'll catch him. It's like plunging into the Beyond. I think you don't want to meet the Lord within. If so, then you must pay the price. What is the price? Take up your cross daily. No money to be paid. Take off the dirty clothes and go up. This earth, the physical body, are only clothes you are wearing.

In the *Gita*, Lord Krishna says, "We have to change our clothes." Take this off, take another layer off, take the third off: then you are there. We are identified with the outer forms so much that we have forgotten ourselves.

Question: Today I am going to take ticket reservations for Bombay.

Master: Oh. You're going to die here and go there - to be born there. This is what death is. If he's going to die here, I'm very glad he has taken the ticket. He wants to go to Bombay; what to

speak of God. You have got the ticket and you don't like to go to the other world. It is just like that. The train is waiting for that. God is giving the signal, "Hurry up, hurry up" and you don't even like to entrain yourself. An airplane leaves only at the airport, not at any other place. At this airport... (Master points to the eye center).

Question: They have given this ticket for the twentieth.

Master: You were given the ticket of course - when you got initiated! You have been given a ticket, now it is for you to go. You've not to take any money, no effort, nothing. Simply hear, come in contact. All worries will go. When you put any filth into the fire, it is burned. All worries, disappointments, hopelessness, everything is burnt away when you come in contact.

Question: When light comes dark will go.

Master: Yes, surely. But we don't like to remain in the Light, that's all. We don't make the best use of the thing we have got. This is a privilege you have got.

It is said some Saint had pity on a very poor man. He gave him a touchstone - a stone which, when rubbed with any metal, will turn it into gold. He said, "All right, you can have it for a month and make as much gold as you like." So the poor man went to the market to find out what the price of iron was. "Oh, it has gone up," he was told. "From three rupees to five. Five pounds a maund." He went away and returned the next day thinking it would become cheaper. "Oh, it has gone up to seven rupees," he was told. "All right I'll wait," he thought. After a few days he went back again. It was still dearer. Then it further went up to twenty then thirty rupees. "It's still too dear." Then again he waited. He was waiting for the metal to become cheaper. But the time allotted was over. One month had passed. He had not made use of the touchstone and now he had to return it. This is something like what we are doing. What do we have to pay? Leave off all attachments, that's all. If you cannot leave off all attachments, then come into contact, and these will be burnt away. Daily dyings - worldly worries won't let us go there. We think, "Let these worries be over then I will go." This isn't true. These worries will continue till we leave the body. Why not make the best use of that now? You follow me now? Time is passing.

Someone brought a horse to a water wheel. As the wheel goes round it makes a noise and the water comes out. The man stood there, he was standing by the water pump. The man in charge said, "Why don't you have your horse drink the water?" "No, when this noise stops, only then I will water it." But the man replied, "When the noise stops there will be no water." So these things go on. We never dream that we have to leave all these things. The only price to pay is to take up your cross daily.

These are different ways of making a man understand what is what. The only thing is you have to come in contact, you have to entrain yourself, or get into the airplane at the airport. Not in your streets do you see? You have to go there. You'll cash the check only at the window. That window is here. (Master again points to the eye centre.) Try for some days, all worries will leave you.

Truly speaking you have not realized the value of this Truth you have got. How fortunate you are! With all that, still you are worrying, wringing your hands, nodding. I think the course is not difficult - only you do not put in regular time. If you stay for one or two or three months, and you put in the whole time cut off from all other things, even from your attachment to your body, you'll have it. There's no question of where; it is already there. You have to invert, that's all. So all worries will be over.

What is worldliness? It is when you forget the Lord, that's all. Money, family, other things are delusion or Maya, you see. Maya is when you forget God. It's all Maya. Are there any more questions?

Question: Master, do you advocate that men should get their hair cut short when they become satsangis?

Master: No, not that. Whether you have long hair or not that makes no difference for spirituality. It only affects social life, you see. If your social life is affected then you can't have an easy time. People who are worldly will be pointing, "Oh, look at him." They will hate you. When you have got no social life, it does not affect you. That's a social matter, not a spiritual matter; for spirituality, whether you have long hair or not, that makes no difference. But there is something spiritual behind having long hair. Saints let their hair grow; they are worshippers of nature. They don't destroy nature. With trees, when the leaves are dried, they fall down; green leaves don't fall. So we are worshippers of life. When you use a comb, all dead hairs fall out, you see. If you cut your hair, even then it will grow. That's nature's law.

In this age we have the question of hippies. They are not taken on good terms. Everywhere they are hated because they have taken to drugs. The Indian Government doesn't like them. This is something of a bad habit they've got, otherwise the word "hippie" means peaceful life, lover of peace. But are they lovers of peace? Intoxication of the soul comes by coming in contact with higher consciousness. They take, they borrow, and the drug habit goes to mar their consciousness. We are to become more conscious. If we come in contact with outer intoxicants, naturally our consciousness is affected. We will have to go back to the lower strata of life. You follow what I mean to say? Because you people are stuck fast in the social customs and don't think of the other things you simply see from the angle of your own vision. Even when you cut your nails they will grow. If they don't grow, that's all right. Fingers have no dead nails. That's nature. So Saints are worshippers of life, they leave things to nature. Any dead hair comes out by combing. So we are all worshippers of life, consciousness, you see. That's the principle behind what I'm telling you. Whether you have long hair or not that has little to do with your spiritual life. Yes, and in the case of yogis, those who do kumbhak, for them it's very necessary to have long hair, to safeguard the brain portion of the skull. They control the breathing inside here, in the tenth door. For them it is very necessary. All Rishis had long hair. When you use some method which involves your pranas, then you have to keep it.

Question: Most of us here, before we came on the Path, have taken drugs. Will the fact that we have taken drugs adversely effect our spiritual progress?

Master: Surely. I tell you, we are conscious beings. We are to become more conscious. Anything which has gone to mar your consciousness, that will take you back to the lower strata of life. That is killing yourself, I would say.

Question: A lot of us became aware of the spiritual life through drugs.

Master: Leave it. Leave it.

Question: Yes, but...

Master: Don't take more poison, that's all. Poison taken can be...

Question: But will our progress now be affected by what we did?

Master: No. If you put in more time in meditation everything will be clear. That's all right. Put in more time. Don't dream of that now. Whatever poison you have taken into your stomach can be washed out. But stop taking more poison. That's all. What more is wanted. Anything more?

Social life is only a way of living. There was once - I think forty or fifty years ago - an atheist who came to Lahore. He challenged all heads of the different religions there to prove that their religion is a necessity. Generally people take the word religion as social religion, not that "re" means back and "ligio" to bind; they don't dream of that. They all came. That was a very interesting question. I also went to find out what was what. I was sitting in the front row. All heads of the religions stood up and tried to prove their social way of life was best. Sikhs said there should be long hair and this thing and that thing. Hindus spoke up for their own outer form. Christians came up with their own thing. Mohammedans with something else. All this led to dissent. Then the atheist stood up and said, "Look here, dear friends, if you want to marry, you and your bride stand before a man of God, and are married through the hands of this pious man, maybe a Bishop, maybe a Pandit, maybe some other pious man. Before a hundred, two hundred people he declares, 'From today onward this connection is legal, in the right.' Now that girl goes away with her husband and nobody points out anything wrong. Before that everybody said, "Oh, what is going on?" Then he added, "What difference does it make?" I was sitting in front. I stood up, "Dear friend, you are now denouncing all social forms and religions." "Yes," he said. I went on. "Suppose you've got ten thousand people of your way of thinking, you would have to form a society. You'll lay down certain rules to go by, is it not so? After some time you feel that this rule was not correct, you'll amend it. You know, life is very precious, every moment of life. Would it not be better to remain in your own social forms which have been proved by time, and take up the cross, to rise above the body and to know ourselves and know our Overself?" "Oh, you're right," he admitted.

So we are stuck fast. Social bodies are formed only so that many people may derive the benefit of the teachings given under the guidance of some awakened man. But for want of awakened people, the whole thing goes wrong. Ever since paid preaching has started in all religions, there's havoc playing. I'm being very frank. Every Master comes to revive that same old thing. I'm not giving you anything new. Social religions have found a certain way of living and they say this is the end-all and be-all of it. The casing is meant to safeguard the kernel. God has provided all fruit with a casing, but if the casing deteriorates and no one cares for the kernel, what is the point? You are only wearing the badges of some social form of living, that's all. This is no religion; this is social religion, you might call it. True religion will come when you bind yourself back to God - take up your cross. If you cannot take up the cross yourself, Someone will give you a boost to have something. Then go on under His guidance.

So Masters come to preach to all the world over. They come to preach from the level of man. The Manav Kendra man, what does it mean? It is a center of Man, not of religions. Religions were meant to turn out perfect men. You have seen the definition of a perfect man in the Manav Kendra brochure. Remain where you are. In religious rituals they light the lights outside, but the light is within you; invert and see. What's the use of having symbols outside unless you see the real thing of which they are models? This is called Apra Vidya. All man-made methods relating to outgoing faculties, limbs or intellect, they are all Apra Vidya, exoteric, not esoteric. What you have been given, that is the esoteric.

So there is no need of changing your outer forms. If you are stuck fast, you have a narrow angle of vision. Rise above. Fly in an airplane, you find everything loses all importance outside. I'm only giving you that which is underlying the teachings of all social religions. And if you can do it yourself, well and good. A blind man needs two eyes to see, if not, he has to seek help. And

who will help him? The God in Him. He is not to unite you with His own self but to unite you to the God within you already. That's all.

Any other questions? No?

All right. I wish you all to go jolly. Let your face shine - bright eyes, hopeful face. No brooding, no wrinkles in your forehead. Learn to smile. Where's our friend, Mr. Smiley? (Ed. Master's nick-name for a young American, Michael Grayson, who was there at the time.) Joy, you see. It is just giving the oil to the machine. When you get something, be thankful for what you've got. Go on further. Time is passing. Your time is getting short. Every day, every hour, every minute brings you nearer to the end of the time that you have been allotted here.

When you do something for one, two, three, four, ten days or a month or so, the mind has a tendency to go that way, like an ass or donkey - you take him around for some days, a particular way, even if you close his eyes he will go that way. So this regularity gives us a habit; then the mind will naturally like to go there. Now it is too much attached outside. That is why it does not like to go There, because during twenty-four hours of the day you are attached outside most of the time. All this has become a habit, and habit turns into nature and you have to unravel it by attaching it to the other side. When you are attached to one thing, wholly and solely for some time, naturally you are detached from all else; that is true renunciation.

So remain where you are, in whatever social life you are. Maybe as a worldly man, maybe a Sadhu, or anything - then go up! All have to go up. The Inner Way is the same for all. Of course there are some harder ways, difficult ways... others are natural and the Path that you have been given, that is natural, even a child can do it.

So you are going to Bombay?

Question: Yes... will you be coming to the Ashram?

Master: This is the Ashram; the body is the Ashram. Meet Him inside. He is waiting for you there. You have not to call Him. He is waiting for you.

A man was addicted to gambling very much. His father was very ill at home. People said, "Will you come? Your father is dangerously ill, on his deathbed." "All right, I'm coming," he said. But he was still very much engaged in gambling, "Just let me have another game." Then they came and said, "Your father died." "All right, I am coming, prepare the body." But still he went on gambling. They said, "They are carrying the dead body to the cremation place." "All right, I will reach there in time, I will come." This is what we are doing, you see. We are so much engaged in gambling, in trifling things that we say, "All right, we will do it tonight." When it comes, we put it off till tomorrow, then the day after... We say, "This work is more important, it has to be done, that work has to be finished." We go on like that until the last moment comes - then we have to leave the body. Is it not something like that? Well, what remains now? You have understood it, live up to it. That's the only thing. Not by understanding only; that does not take you anywhere. It gives some intellectual satisfaction; but you remain where you are.

So to take the airplane, go to the airport, that's all. You have got the ticket; nobody lets you enter the airport without one. That is free for you and then, what do you do? You say, "I have to take this. I have to do that." That is why Saints from their very childhood say we should develop all round: physically, intellectually, and spiritually. Even children have the right understanding. Why don't you? They learn more while children. They copy you. Young or old - all should start. Who knows when your life will end? We are not given any guarantee. The time is appointed, but we do not know it. It is already fixed.

We must take an example before us to follow; so first learn to leave the body - that's all, I would say. God bless you.

19th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 30

Master: Yes, come up. Are there any questions? Instead of giving a lecture it is better to ask questions if you have got anything in your mind that should be clarified. Yesterday morning's talk, you remember, mentioned that all worries can be wiped away by coming in contact with the Sound Principle within. You recorded the talk?

Question: Yes.

Master: These talks are not only for recording, but are given as a remedy for all your ills.

The point is, as you are putting in more time in meditation are you improving as compared with before? The more you can stay inside when you See Light, continuously without break, for a longer period, the more improvement will come. If that Light fades away then continue looking without break, constantly. It will stay if you continue to look. The longer you can put in at that time the better results you will have. Yes?

Question: Can it be harmful to force yourself to sit longer?

Master: I'm not talking about sitting longer. You may be sitting for five hours, ten hours, but when you See Light, you do not stay There long enough. That is the time you should continue looking longer without break. You may be sitting, but if the mind is rambling outside, then? Your body is there sitting at the door but your mind is rambling outside. Time spent in sitting does not bear forth fruit unless your mind is there continuously without a break. Whatever experience you have will grow more and more from day to day.

Question: In our diaries, should we include only the time spent in concentrated meditation or should we include all the time spent in sitting?

Master: Truly speaking, the time spent as I have just explained to you will bear forth fruit. So, out of say the five hours in which you have sat, if you've stayed in the Light an hour or two, that will give you something. I'm just explaining which way you can have better results. You were not accustomed to sit for a long time when first you began to meditate; now you have begun to sit longer. But your mind should not be wandering away. As I told you, do one thing at a time, one thing, wholly and solely. When you are with me, be wholly so, forget your body and everything. When you are with God within, then be constantly wholly and solely with Him. Don't think of the body or the outward environments, what to speak of other things. So when you sit, be quite cut off from outside, your body, and your mind.

Thank God now you have begun to give more time to sitting! When you are sitting what is the substantial thing you can have for some better results? That's the longer you can stay. If you meet me for example, and I am with you but my mind is wandering - that is no true meeting. When I sit by you, then wholly, solely you'll be with me and I'll be with you. You see? That will give you better results.

As I told you, God is all alone. He has got no father, no brother, no sister, no friend. He wishes everybody to come to Him all alone. Who are you? You are a conscious entity, not the

body. He does not like you to carry your body along with you. It means don't even think of the body you are wearing; be all alone with Him. So when you sit at the door, don't think whether your prayer has been heard or not. Yours is to sit at the door all alone, quite cut off from outside. It is for Him to give. You need not be anxious. You are at the door. He will ask you in someday. It's like attending your duty - be fully on duty. And wait. After all He must ask what are you after? You follow my point? So it is better to sit at the door wholly and solely, and when you get something, be wholly absorbed into it. It will give much better results.

When you're at work be fully at work. When you are eating, thank God. Do one thing at a time. That will give you better results in every way of life. Why do other thoughts haunt us? I'll give you one example: you come to me, you have something to say. I partly attend to you, not fully - so you'll be waiting. Another man comes - I attend to him only for a few minutes, I've not attended to him fully. Then again someone else comes. Now all of you will be hovering over me. So before you start something now, make sure that the last thing is finalized.

How many thoughts haunt us? Only those thoughts which are not fully attended to. Because we don't attend fully to our problems they will wait for us, won't leave us. That explains why these thoughts haunt us. So when you sit for meditation forget the past, forget the future, and forget the present - forget the present but live in the living moment. If your every minute is vigilantly watched, then? Will you not go on like that for eternity?

Your diaries are there to bring to your notice where the failures lie. Why don't you live up to the virtues? Your words will carry weight; now you say something, but live some other way. Above board you are very virtuous, quite all right, underneath you are trying to cut the roots of everybody. You can deceive men, you cannot deceive God who is within you. Be truthful to Him, then everything will come. Have one virtue, the other virtues will follow. So the diary is meant for two things: one, weeding out all imperfections, and second, coming in contact with that Power.

A man is not to be judged in the manbody. We are beasts in men, not men in men, you see. All religions were meant to turn out men, perfect men, ideal men. What is an ideal man? The ideal man is one who has the Ringing Radiance. That is the Bread of Life; in and out. So this is the ideal before you. You're here for some time to make the best use of that. Even when you go away, keep these things, live up to them. Only try for three months, six months, you'll find a change, a radical, drastic change. God is running after each one of us to find a man. So the Master, the God manifest in the Master, is also finding out... trying to make a man. You may live with the Master a hundred years, but if you don't take heed of what He says, then?

First of all, you are Light. You're the children of Light, you are *Jot Niranjan*. We repeat daily these words and don't even have the right import of what they are. God is all Light is He not? All consciousness. God is spirit. And we are spirit. And spirit is God, and God is within, so what is the difference?

God is very easy to know - you are with God. God is within you but you are not with God. That's all. We are having our being in Him. *That* we will come to realize by rising above body-consciousness, not before. There's a great Light, we're a small, tiny Light. That enlivens your body.

Now you know how great you are? You're a micro-god. The outgoing faculties are only to serve you. But you've simply become a servant to the outgoing faculties. It is through you only that the outgoing faculties work. If your attention is not with the outgoing faculties, you won't hear, you won't see, even with open eyes - your attention is absorbed in something higher.

This digest has been given in a few words, in a very simple way. You have to live up to it. If the shell of the almond is taken away then you have got the real protein there. This is the real protein I am offering you. You know it already, it's no new thing. I am only reminding you of the facts which are already there and we never cared for them.

All right, any other question? It's nine-thirty. Make the best use of your time please.

20th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 31

Master: So you are leaving tomorrow?

Question: Yes.

Master: Convey my love to each one of them. My message is that we are all labourers in the same field. The harvest is rich; labourers are wanted. There is no otherness, but the negative power intervenes and tries to spoil the whole show. All should work as labourers in the field with equal rights to be guided by some Labourer who is a little bit ahead of you, if I may say so. So my only message is to love. If one man can do so, let others also put their shoulders to the wheel. "My shoulder is better than yours" is wrong. And moreover, if any good goes out of us, we should not be aware of it because it is His Grace working; we are mere pipes.

Some forty years ago our Master came to Lahore where I was conducting Satsang. We had a big gathering there, from five to ten thousand people. He gave initiation to so many, and then He told me, "Look here, I have planted the saplings, You water them." I replied, "Well Master, whatever water You will send, that will be given." We are mere pipes, Pipes remain cold so long as there is water running through them. If not, then... ?

So this is the true position of all of us - if any good goes out of us, it is His Grace working. Never dream that we are doing it. If we think we are the doers our whole progress is retarded. If the water in a small pond is drained out what will remain? Mud. That's one lesson we have to learn. If that is learned, then there is peace. If I'm digging and you are also digging, and all go on digging, the work will be finished in no time! So there should be no otherness - that's the last shortcoming which even the so-called saints have, I tell you. The group leaders in charge think they are bosses. They shouldn't. Group leaders are only the means, you see. That's why I tell you, you are all spiritually connected with me. The group leaders are to conduct, to arrange, to help you, to bring you all together, afford facilities, help sometimes by words of solace; and that's all.

So love God. Have respect for all. Those who are co-workers have to put their shoulders to the wheel. If there is a wagon, and ten men drag it, then it becomes easier to drag. This is the only message I can give you. But I have to take pity on them because not all have become saints. They have to be persuaded. My way is of persuasion, by bringing certain facts to their notice, what is what, and to help them stand on their own legs.

All of you can become ambassadors. God made man with equal privileges - no high or low. Simply, One has regained His Godhead and that's all. I am using the word "regained." You have forgotten it. So convey my love to each one of them. You can repeat these very words to them.

I have appreciation for all the group leaders, representatives and others also working over there. They are all on the Way. To help each other, you have to help the Master's work, not any individual man - it is God's work; Master's work is God's work, not His personal work. So the best way to serve the Master is to do meditation. Progress inwardly, on the Inner Way. Then everything else will follow. My wishes are meant for each one of them; all are His children, having the same

rights. They are the shareholders of the Father's belongings. They are all dear to me. A father has love for all and He is keen to see those who come to Him progressing.

Living up to the Master's commandments is quite enough. It is not a matter of show to others but of being sincere to one's own self. God is within you, Master is within you. If you are true to Him, then He is yours. That is why I always say be true to yourself. The God in you is nearer than the God in the Master. He is One vibrating in all; He is within you too; the same vibration is working. We simply have to invert, withdraw from outside, that's all. (Master now gives loving glances all round. Many of the disciples are deeply moved.)

There is love of the parents for their children but the love of the Master is that of hundreds of thousands of parents together. So love cannot be expressed in words. (There is a long silence and Master's eyes are seen to be filled with tears.)

Rest assured you are dear to me, that's all I can say. Now your part is just to live up to it.

Convey my love to your wife, I wish you both to be one in two and two in one, that's all - in a very few words - God has united you both and it's your first duty to put your shoulders to the wheel, to reach God. That's true companionship; God has given you a companion; it is not man who has given her to you. Does she send her report, her self-introspection diary? (Answer: yes.) So convey my love to her and accept the same for yourself please. (At this point everyone present is weeping silently.)

Sometimes tears roll down from the eyes, that's love - loving tears, you see, for you all. (Master is referring to His own tears which are very evident.)

You don't know how much love I have for you - perhaps if you know, you would be dancing all around. So please convey my love to each one of them. They are near to me, not away. I wish all of you progress on the Way. They should all be honest, truthful, chaste so that any man can say, "Oh, he is going to such a Master, he cannot tell a lie." That's creditable action, is it not? You should prove worthy of your connection with Satsang. If any good is going out of you, it is through the Grace of the Master.

All our differences should be sunk down, in the surging waves of love.

22nd December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 32

Master: It's cold outside, isn't it? Do you feel it? A little? All right. Yes? Going strong each one of you? Going on all right with your meditations?

When a man is centered within he does not feel cold, It's only when he's thinking of the body and things outside that he feels cold. So it's better to be air-conditioned. Keep your consciousness engaged, then you won't feel cold.

Once it happened that I was detailed by my Master to give a talk. It was the hot season. There was a big room, of course, but it was very hot. The ceiling fan and the other fan broke down; everyone was perspiring. I said, "Look here, engage your attention here. You won't feel the heat." (Master points to the place between the two eyebrows.) So they listened to the talk for an hour and never felt the heat. We feel it because we are identified with the body and things outside. If you are concentrated at the eye centre, you won't feel anything. So it is a question of controlling your attention. *You* are attention, *you* give strength to the body, your whole machinery works on account of *you*; it is *you* who are working behind it all. If you come to your own self, the whole machinery is at a standstill. This is what you have to learn.

It is all a play of your conscious self. We have not known ourselves; we as yet know ourselves as a matter of inference or as a matter of feeling, not as a matter of self-analysis. A factory is run by the powerhouse; there are switches connected with each department of the factory. Whichever switch you turn off, that department ceases to work. And if you turn off the main switch, the whole machinery stands still. It is on account of you that you are hearing, you are seeing; it is because you do not know how to cut off from outside, that's all.

So similarly it is your attention that gives life to all outward things. You are the giver of attention to these things and yet you are dragged out by them. How shameful it is, I would say. The whole thing is topsy-turvy. It is you who give the strength to the mind, to the outgoing faculties - and what is happening now? Outer things attract your outgoing faculties; outgoing faculties control your mind; mind controls intellect and, poor fellow, he is being dragged about! Just come to your own self, that's all I can say. You know who you are? Now you understand. You should forget all outward forms, everything like that. The Master does not give you anything new; He only gives you the opportunity to come to your own self. You may learn it in a day, ten days, ten years, ten births - why not learn it now? This is really your own personal work. All other work is a question of give and take. Finish off; wind up the whole thing.

Do you feel cold now?

Man is searching. He's doing something, and still with all that he is not satisfied. By talking about bread your hunger won't be appeased. By taking food, digesting it, hunger will go. Everybody is busy doing something in his own way; with all that he is not satisfied.

So when death comes it is no bug-bear. A man will shudder if he has been only talking about these things and has not lived up to them. This is a way that has been given to you; practical

self-analysis, rising above body-consciousness. If you want Him daily, rise and go. And you'll feel pleasure. So try to put in more time in your meditations and make the best use of the time you are here. That's all I can say. When you go back that God Power also is within you, with you, guiding you at the very centers which now drag you. If you are withdrawn, you can say that.

23rd December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 33

Question: Master, when I stand on my head, do a headstand, the Sound Current gets really loud; how come?

Master: What do you mean?

Question: You know, when you get down, and your feet go up and your head is down.

Master: The Sound is there, that makes no difference.

Question: It seems to get really loud when I do.

Master: Where you put your whole attention, naturally there you'll go. Similarly if your whole attention is there, you'll have it in any position. When you stoop down, your whole attention goes there, that's all - and the result will be when you are withdrawn you will fall down. (Much laughter.) So do the opposite, sit at right angles. Even if you withdraw, you won't fall down. Whichever way you are leaning you will fall over that way. This body, what is it? it's like earth, stone. When you are withdrawn what is it? It is a clod of earth, after all.

Question: And also sometimes when I get out of bed quickly in the morning, the blood rushes to my head, I feel dizzy.

Master: What are you talking about? Blood is always going through the veins even while sleeping it is working hard. That dizziness means there is something wrong physically.

Question: It happens to a lot of people.

Master: You're a spokesman for all of them? Do you think something like that, tell me? What about you?

Question: Well, it hasn't happened lately but sometimes when I would get up from sitting and get up quickly I would feel dizzy.

Master: If the soul is withdrawn, you cannot stand. You are up There, and unless you descend into the body, you cannot control yourself. The seat of the soul is at the back of the eyes from where it works throughout the whole body. Have you followed? When you leave off meditation don't stand up all at once, stand slowly. Then the soul current, the sensory current works through the body. You follow? When you are withdrawn the body is inert. If you rise all at once, then sometimes the soul is not in this physical body, and sometimes you cannot think what you are doing. That is wrong. Even if it happens so, then sit down again in meditation and think of God. Come down slowly, not all at once. That's the only remedy. These things are practical difficulties. So when you are in meditation, if anybody wants you, he should let you come down slowly. You should also be careful not to leave off all at once. Because after all, the spirit current has to work through the body. The prana current goes on, it is not disturbed, it becomes slowly steady, rhythmic. It is the spirit current, the sensory current, which is withdrawn. That's a point to be remembered. So if this thing happens, never rise all at once, mind that. When you rise up, rise slowly, feel your arms.

Question: Master, in this case it wasn't that. I wasn't even meditating. It's just that sometimes when I am in a bathtub, my body gets very hot, and when I stand up the blood rushes from my head. And I was just saying that when that happens now, I hear the Sound Current, this happens occasionally...

Master: Well, rise up slowly. Why all at once? The house is not on fire. When you leave off your covering, then naturally you'll feel uneasy.

Question: All it is, when that happens I hear the Sound Current very loud.

Master: My Lord, again that comes! That is already there. When you are concentrated, whether lying down, or sitting up, or stooping, or reclining, your attention should be there. That makes no difference. You may sit headlong down, even then you will hear the Sound. This is because you are always thinking of yourself as a body. Don't think of the body at all, you won't have any suchlike feelings. You follow me? These are some practical difficulties which do arise. That is why guidance is required unless you become an adept in that. In most books you won't find the reply to this thing, but in a way the reply is there. The only thing is we don't digest it. Understand, then digest.

So what does the Master do? Listen carefully, I would say now. You know it is we who give strength to the outgoing faculties to make them work. If we are not there, the outgoing faculties do not work. If you withdraw completely, concentrated at one center, the outgoing faculties will not disturb you. The outward things also won't attract your outgoing faculties. You know the whole machinery of the body is working on account of us. When you leave the body it is a dead machine lying inert. So what does the Master do? He first gives you a chance to control your own body. How? By giving you a lift, an experience, a demonstration to be There. I give you something to stand on. If you are fully absorbed There the whole machinery stands still.

So somebody asked Guru Arjan, "What did the Master do for you?"

He said, "He has made me the master of my body, I am the queen of the body."

"Well, how many servants have you got?"

He said, "Ten servants."

"Who are they?"

"Five outgoing faculties, the physical outgoing faculties, and five inner faculties, the inner ones working through them."

So you have got ten servants. But they have run amuck, revolted. They drag you any way they like. When you concentrate There, then all outgoing faculties do not work. So the first lesson which He gives us is to learn to do that. Now we are dragged by the outgoing faculties, the outgoing faculties are dragged by outward enjoyments, and outward enjoyments control the outgoing faculties. Outgoing faculties control the mind, and mind is controlling the intellect - and the poor spirit is being dragged. Just like in a chariot that is run by so many horses. The driver is there, and with the reins the horses are controlled. And the man who is sitting in the chariot he is dragged by them. It is something like that. So we are in the chariot of the body. Outgoing faculties are the horses, running each in its own way. And mind is in control. So if you concentrate, even the mind gets strength from you. This is what is with you the very first day.

Mind is material. It will always lead you to the downward things. But when you are cut off from all outside, naturally you will want God. Like turns to like. Nowadays we have got airplanes, previously we had hydrogen planes. They were filled with hydrogen gas and with ropes they were tied down to the earth; when those ropes were cut, they rose in the air. You are something like

that, you see. When you are cut off from all the outgoing faculties, naturally the soul will go to the Oversoul. It is but natural to have a real hankering, I would say, a real innate longing to go to our own nature, source, God.

If outward penances or other methods are performed, they are just like a lady who is going to be married and is always trying on different ornaments; it is all outward. Whatever method you adopt; you sing, you do this thing or that ritual, this is only to prepare you for meeting God. But unless you are the master of yourself, you cannot proceed further; you are dragged like anything. So the first thing is to be withdrawn. This is the very first lesson given to you, and also something to stand on within you. And on whom will you stand? On God, the outward expression of Whom is Light and Sound. It is very scientific, very natural. If you understand me, then live up to it. You'll become like me. The ABC will start from there. Now you are not completely withdrawn; you are dragged by outward things. If you put in more time and become absorbed in the Light and Sound Principle within, naturally what will be the result? You will have bliss. There. Now the mind won't permit you to go in - but once it has tasted that bliss, it will never like to come out! So that is why I say put in more time. In a few months you must have that bliss, then naturally at all times you'll try to go in. Yes?

Question: Master, we have desires, all of us have desires. They vary from person to person. But is it necessary to live out the desires, to fulfill them, or can we by meditating... ?

Master: What desires? Carnal desires should be avoided. How can you control yourself? Outward give and take as a reaction of the past, that is something else. Desire - you say you want to drink, then? You want to drink, you desire to drink wine?

Question: No.

Master: Then? Be desireless, all Masters say this. Lord Buddha says be desireless. It is desires which drag you out.

Question: Sometimes I have read that we can't leave the world until all our desires are fulfilled.

Master: Not desires, but the reactions of the past. Never sow new seeds which will have to be reaped. Past give and take should be wound up. Desires play hell like anything. If a butcher desires to kill animals, do you think it is right? You are conscious entities, you are men, not animals. You have to know yourself, and the ultimate goal is to know the Overself. You have to leave all those things which bind you to the outside. Give and take must be reconciled, that is another thing. But desires, carnal desires, I would say now - let me use the example of carnal desires, or outward desires - they bind you to the outward world, they have to be used in a temperate way, so that they may not stand in your way to God.

Question: By meditation they can be washed away?

Master: I told you just now, become the master of your outgoing faculties. For that, you have been given a demonstration. Well, go on with it and outward things won't affect you; you will become air-conditioned. This is the first lesson to be learned, and this is the first lesson given by all Masters the very first day when They give you a demonstration of how to rise above the body. We do not appreciate the valuable thing we have got. Mind is material, it will always drag you to the material things. Soul is not material, it is conscious. It will go to All-Consciousness when it is cut off from all outside. Ultimately everything boils down to that. Can you know yourself? Sometimes you have a dip, then you are dragged outside. You have not become master of your own body. It is worldly desires only which drag you down. If you go on like that, you'll leave the

body at death, helpless, with nobody to care for you. Then you will have to come back. The initiates have a concession. What? You know what?

Question: They won't come back lower than the manbody.

Master: Yes, yes. Why?

Question: Because the seed is in them, and the only way the seed could fructify...

Master: That's right. If he has love for the Master, a ruling passion for the Master, then...

Question: ...then he won't have to come back.

Master: He will go where the Master goes. If *He* is not to return, how can you return?

So this is what I was telling you. Don't ruminate over books. Read - understand - but understanding intellectually also won't help you unless you live up to it. You sit in meditation - all right, the world is not there. When you come out the world is there. It is you who make the world. Yes?

Question: Master, if a person is...

Master: I wish your "ifs" and "buts" were finished! And they will only be finished if you live up to what you have been told. All rights go on.

Question: If a person is starving, or very hungry all day long, and all he can think about is where he is going to get his next meal from, then isn't it more difficult for him to have a desire for God, because all his desires are for food and...

Master: You must earn your own livelihood. Stand on your own legs. Don't depend on others. If you are dependent it is better to die. Earn your livelihood by the sweat of your brow and share with others.

Question: Wouldn't it be hard for that person to progress spiritually because all his desires are for food and shelter?

Master: You can only have one desire at a time... either carnal or spiritual. Can't you differentiate between the two? One is noble desire, the other will keep you down. So digest what has been said, grasp it. When you grasp it, live up to it.

The same thing given in books will not be so clear as now, because the charging and the words coming from the heart go to the heart. An arrow which has been drawn to the breast will go to the target. If it is not drawn to the breast, then it will fall down. So words coming out of the heart go to the heart of the people. That's the point.

Is there anything else? Has anybody else got anything to say? It is nine-thirty. Pity I have to run up there (Ed. Manav Kendra.) too. Enjoy your meditations to the best you can.

25th December 1970
Evening Darshan
Rajpur

Heart-to-Heart Talk
Number 34

Master: A Happy Christmas Day to you all! We should rejoice in the birthdays of all Godmen who came to earth from time to time to guide the child humanity. We have respect for all of Them. The best way to celebrate the lives of these Great Men is not by singing only, and excuse me, not by eating and drinking; the best way is just to follow the teachings They have given.

First of all, They say that God exists; He is "my Father." They have seen Him and They say so - Saints speak of what They See, not as a matter of feeling or inference. They say, "We have Seen." Those who have not Seen may also profess that, "I and my Father are One - He is in me and I am in Him." Once some people asked Christ to show them the Father, and what did He say? "Who has seen me has seen my Father." If you cannot believe in that which you see, then how can you believe in that which you have not seen? Do you follow me? So God manifests - He resides in every heart of course - but He manifests in some human body; we respect that body. But such a One never says, "I am the Father." He may say, "I and my Father are One - He is working through me," but He never forgets the Father. Some so-called great men never talked of the Father. I am now explaining a very delicate point.

The tenth Guru of the Sikhs, Guru Gobind Singh, gave the clue to where he was in his last birth. Very few Saints give out such information. He named the place and said, "I was there. I was doing penances, so much so that I and my Father became One. So God ordered me to go to help the world." He did not want to come, he was reluctant to give up that bliss, you see, but God persuaded him, "All right, you go; you have to go. I have sent so many men, but they have preached in their own names and not Mine." You will find this is so. Lord Rama came, and everybody said, "Ram, Ram, Ram, Ram, Ram." Lord Krishna came, and they repeated, "Krishna, Krishna, Krishna, Krishna," do you see? Although their teachings are very clear-cut, somehow or other they gave a wrong apprehension, I would say. The people began to worship them instead of God. In the *Gita*, which is the sum-total of the teachings of Lord Krishna, he has referred to it.

A man once came to me who was very adept in the *Gita*. He told me that he could not understand what Lord Krishna means because sometimes he says, "Come to me, think of me," and sometimes he says, "Think of Him." I told him this is the very point that you have to follow. He has referred to Him in an ambiguous way. He was here in that incarnation to carry out His mission, to establish a peaceful kingdom on earth. Such avatars did well - but they did not speak directly of God. Christ did say, "My Father has sent me." That is His greatness. The tenth Guru very clearly said the same thing. Kabir also said the same thing - He said, "I've been sent by God to convey His message to you." But the majority of people you'll find are only following the avatars. A Master never gives the misconception that he is God. He may say that God is in him, and it is He who works through him; it is His Grace. We respect him because he is a rare blessing from God in a human pole. He resides in every heart but somewhere He is working, He is manifest. God already resides in all of you, but you are identified with the physical body and

outward things so much so that you have forgotten your own self. His work is to withdraw you from outside, raise you up and give you a glimpse of God. You can see where the greatness of these *real* Saints becomes apparent. Others do come to meet with the times.

I'll give you an example. There is a King, and he appoints a Commander-in-Chief. He appoints also a Viceroy. The appointing authority of both is the same God or the same King, but their functions are different. The Commander-in-Chief fully knows that he has been appointed by the King to carry out his orders. When there is any disorder, he must set that right; punish the wicked, and reward the brave and virtuous. That is his job - to set the world in order. The Viceroy's work is not the same. He always says, "I am conveying the orders of the King." The Commander-in-Chief says, "I order fire!" and gives battle orders. He fully knows that the power he is wielding is given by the King, but generally he won't say that. He has Captains, Colonels, Lieutenant Generals, and Major Generals and so on with very handsome salaries, under his command, but he will not let them go out of the pale of his order. They are bound; they have to carry out his orders. Do you follow my point now? The Viceroy never says "I tell you." He says, "I convey the orders of the King." Kabir said, "I have come only to convey to you the word of my Father." Christ also says something like that.

The tenth Guru clearly referred to his past birth which you'll find is very rare. Others might have given a very hazy view of their past birth but not so clear-cut as the tenth Guru. That very place has been found, it is marked by a plaque - and there is a valley of flowers, a very perfumed atmosphere; there are four hills. So they come so that people may not forget God. They say there is God and They have seen Him; They give testimony that They have seen Him. Then people ask, "Where have You seen Him? And the reply is given - "Within this manbody I have seen Him." Why can you not see? Because your soul is under the control of the mind, the mind is under the control of the outgoing faculties, and the outgoing faculties are driven by outer enjoyments.

So the Master's work - the work of the God-in-man - is to withdraw your attention from outside for a while, to raise people up above the outgoing faculties and give them a glimpse of God. That is why Christ said, "Those who have seen me have seen my Father," and furthermore He said, "If you pray to God He might help you - or might not. If you pray to God in my name He may help you, but if you ask me, you will surely be helped." Do you follow what He meant by that? You have not seen God, so are not fully convinced whether God is there or not. You pray to God but you do not know to Whom you are praying - you are not definite. If you pray to God in the name of the Saints, then you have got some conviction that there is a God, because the Master says so. You see? If you see God in Him, then surely you'll have it. So follow the difference. Mark the difference of every word uttered by a true Saint compared to others. They say something with definite knowledge in view. All the same, Those who have realized, "I and my Father are One," don't say that They are God. How can a drop of water say, "I am the ocean?" Yes, we can say we are part of the ocean of God; He is in us, we are in Him. So this is a day to celebrate such a great Saint, and the best way to celebrate is to be in tune with Him, in tune with the God Power that is One.

Guru Arjan, when compiling the Sikh scriptures, collected the sayings of as many Masters as he could lay hands on. He collected them together in one volume to show all are brothers in God. We must respect everybody - Those who came in the past, Those who are now working, and Those who may come in the future. That very Power works, so have respect for all.

There is a God - at least you have seen some manifestations of Him - Light and Sound are the manifestations of the God-into-Expression Power, and that leads you where? Back to God. There was vibration, and vibration resulted in Light and Sound. So blessed you are! Happy Birthday! Happy Christmas Day! But the best way to celebrate is to live in contact with the true knowledge that there is a God, definitely.

What is the criterion of a Saint? One who can give you some demonstration of that knowledge. Lectures, long tall talks, that is quite a different thing; that is to speak of the Bread, not to give the Bread itself. A Saint must be able to give something, a little capital to start with. Where? Within you. Not tell you to wait and you will have something in due course, after some years, or after death. He must give you some glimpse of It, more or less, according to each man's background.

So you are blessed. You are following the same teachings that were given by all the Masters. In the book, *Naam or Word*, I have given excerpts, quotations from the scriptures which say that the Light and Sound Principle is the only way back to Absolute God. Other Yogas have their own scope, but this is direct contact and with this you have not to make any hypothesis, nor study as a matter of inference. You *see* something. See and then say. We usually speak of something we have not seen. Excuse me if I use the word blind - if a blind man, who has never seen the sun says, "The sun is ablaze, and is very beautiful," you will scorn his words, but this is what many do. So Masters enjoin us to see and then say. Their company gives you direct radiation which you can enjoy even from thousands of miles away when you have developed receptivity, when nothing remains between you and Him; not even your body, not any of your outward foreign thoughts, when you direct your attention to Him and have developed receptivity. That is why Kabir says, "The initiate might be living on this side of the world and his Master residing on the other side, then direct the attention to Him, that is all; that bliss may be had."

It takes time to develop receptivity, but receptivity is developed by sweet remembrance. And sweet remembrance comes when you have seen somebody and you have enjoyed his company. Is it not so? You cannot forget that person. Whom you have not seen, you might be in some doubt over him. So the physical presence of the Master cannot be underrated. That wonderful thing will develop when even thousands of miles lie between.

So with these words I say again Happy Christmas Day! And I hope you enjoy it in the sense that I am putting before you.

There was one pandit, Guru Dutt, who was a follower of Swami Dayananda of the Arya Samaj. He was MA in chemistry. People asked him to write his Guru's life. He said, "All right." He was a learned man. Three or four months after they asked him, "Have you written something?" He said, "I'm writing all the time." Again after six months, "Have you completed the book?" He replied, "Well, I'm writing very hard, day and night." A year or two after, they again said, "Have you finished that book?" but he only replied, "I'm still writing very hard." When finally they referred again to his work after about four years, he said, "Well, the best thing to write is just what he is, and I should become that first." So you see, this is what we should do; we should develop in us the same qualities which are in the Master or God-in-man; this is the best way of writing a life. You may write hundreds of books but if your life does not reflect what you write, you will have the same tendencies as before.

In my books you will find that what has been given has been dedicated to my Master. "Dedicated to the Almighty God working through all Masters who have come, and Baba Sawan

Singh Ji Maharaj at Whose Lotus feet the writer imbibed sweet elixir of Holy Naam." So we have love for all Masters - for the God in Them. They may be called Jesus or Singh or Khan or Kabir or anything, but that Power works through Them. A bulb is only giving off the light which is sent through it - is it not so? For the sake of the light the bulb is respected. I had the good fortune to sit at the feet of my Master, to imbibe this little understanding that I am putting before you: live by it. Your best devotion lies in the fact that you live up to what you are told.

So this is what I have to tell you in a few words, a heart-to-heart talk. Put in as much time in your meditation as you can. I have explained all this to you, I think, in a common sense way, with no inferences, no impositions, no enjoining anything on you.

I understand you are coming over there during the day (Ed. Manav Kendra for a special Christmas Day lunch, a description of which is given below.). All right, you are welcome. No fixed time. So just put in some time in your meditations. You're always welcome. All right, Happy Christmas to you all!

This personal account of Christmas with the Master was given by a young American initiate:

On Christmas Day all the visiting Westerners went over to lunch at Manav Kendra; the Master gave us a long darshan - about two and a half hours. He sat there and maybe had one tiny bit of a morsel to eat, but He virtually didn't eat anything. But it was so strongly made into a jolly occasion by the Master, it seemed like everyone's inhibitions and barriers fell down, it was such a very relaxed day. Master Himself walked through the aisles of people; He would come through with a big ladle and serve us vegetables and deep-fried puries and then of course heaping amounts of halva; then He'd come by for seconds saying, "Please have some more." He'd put more and more on our plates. Master was so eager about the whole thing that we enjoyed it, we relaxed and just perhaps went beyond normal bounds. Master was joking and laughing and we enjoyed many questions and answers, but unfortunately nothing was recorded. It was such a beautiful sunny day. After the Master had finished serving us, and after we had enjoyed this heaping meal (Master was so eager about the whole thing that even those strict fellows who had intense reservations about eating too much parshad were helplessly full), Tai Ji came walking out with a couple of helpers with two enormous apple pies - apple pies that would blind any glutton - which were literally three to four inches deep and three foot in diameter. So Master started to cut up and serve the pies; He started coming round the aisles again. I had already been sitting in a slightly inclined position - I was so full I could not sit forward - I was very uncomfortable. Many people were just moaning they were so full - perhaps it was some karmic thing, why we had to eat so much! There were only forty people and those were very big pies. I think you are supposed to eat whatever parshad is given to you, but I just couldn't. We had these leaf plates, and I just wrapped mine up and put it in my pocket and ate it later. The most interesting outcome of this meal was that at this time Master was emphasising the length of time we were spending in meditation, whereas at other times He was emphasising how much experience we had in meditation (there wasn't much of a population in the meditation room that night, people were in their bedrooms.) So next morning Master was asking all around not, "What did you see inside?" but, "How much time have you put in?" And people would say, "Well, yesterday I ate so much I fell dead asleep." "I only put in a few hours the whole day. And this morning I feel groggy." Things like that. And Master would laugh, just buoyantly laugh, "But I think you enjoyed it didn't you?" So in the end He gave us a lecture, "Look

*here, you should please take one morsel less. Why should you eat so much you can't meditate?"
Maybe He wanted to get the gluttony out of us!*

26th December 1970
Morning Darshan
Rajpur

Heart-to-Heart Talk
Number 35

Master: How did you all find your meditations last night... and this morning?... with what results?

Question: I was sick last night.

Master: Are you better this morning compared with last night? We'll get you some medicine. You, please?

Question: Last night I saw blue sky - Light. This morning I put in a little bit of time.

Master: And you, please?

Question: Yesterday I over-ate, so I got sleepy. I was greedy yesterday...

Master: (Laughing) The real enjoyment is within... And you, please?

Question: I put in three hours this morning, but I didn't have any Light again. But it will come. I'm going to devote myself today to eight or nine hours.

Master: It is there. It will come. Concentration is required. And yesterday?

Question: Yesterday nothing either.

Master: You saw Christmas!

Question: Yes, I think I got too involved in the outer...

Master: This is why. So anyway you enjoyed Christmas - the outer. And you, please?

Question: I've been oversleeping and I went to the doctor, and he gave me some medicine. I'm sleeping about five or six hours less.

Master: Sleepiness is due to something wrong with your stomach. Eat less, that's the only remedy. My instructions are, eat one morsel less than you really need. Leave the table a little hungry. And also do your meditation and work hard. So long as you obey these orders, nobody can go sick. A doctor will give you something for indigestion. It's better to have a morsel less food, that's all. That's the best remedy.

Animals, dogs, when they go sick, they stop eating; they never eat anything. You'll find they've got an innate sense there. They select some herb to eat and that is their medicine. So the best prescription is, eat a morsel less than you really need. Leave the table a little hungry - not full.

So you saw a doctor, you must have paid a fee or some money? Did you pay?

Question: Yes.

Master: What?

Question: Just ten rupees.

Master: Ten rupees! If you had told me that I would have saved you ten rupees.

Question: That's true, very true.

Master: You should not have gone there. You should have told me. You are here - you are not uncared for.

Question: Master, for the last few years I've had a strong desire to see God because I was not always happy and life was grief, but now that the earth-life is becoming very enjoyable, I've lost quite a bit of my desire to see God.

Master: Because you are indulging in the outer things, that's all.

Question: But maybe if I got sick again...

Master: Look here, outer things are for your help - not for your enjoyment. Make the best use of them, that's all. You have begun to enjoy them, naturally the tendency is changed. If you have got more desires for the worldly things the other side will slacken. So the best motto should be, "God first and the world next."

Question: I don't desire anything outwardly. I don't want anything in the world...

Master: Your own statement is a contradiction. You say one thing - now your desire for God is lessened, is it not? Have I followed properly? Before it was very strong. The reason is apparent even to a blind man: your tendency has changed more toward the worldly things. If all desires are stopped, then that is good. But that will come only when you come in contact with the God-into-expression Power, not before. The Upanishads say: "What is that by knowing which all other desires are finished?" And that is by coming in contact with the Way you have been given.

Perfection walks slow. The time factor is necessary. Go on, regularly; after some time you'll find that you are on the way up. Sometimes you advance a little, then you recede, then again you make some advancement. Keep your diary very strictly; like a hard task master don't spare yourself. As you criticize others, so you must criticize yourself. In two or three months you'll change, sure and certain. We spare ourselves. We see we have done some wrong. We think: "Don't admit it. Who knows it?" But the God in you knows it; you cannot deceive Him. So that is why I always say be true to your own self. God is within you and the Master Power is there. You cannot deceive Him. Be sincere to your own self - I don't say be sincere to me. That God Power is within you already; you cannot deceive Him.

Why do you loiter away - waste - fritter away time in useless pursuits? I have told you, I think, more than a dozen times this very thing. Make the best use of your time here. Stop all thoughts of the past and future. Forget. Be here wholly, solely; live in the living present. If you continue, that will continue for eternity.

Purity of mind lies in the fact that no other thought other than God should remain. God is in every heart everywhere; we are swimming like fish in the waters of life. You may have many things in your brain; you may fill up your whole brain with libraries and the scriptures of the world - that won't help you. Only that much will help you which you have formed as the very part of your life.

The food you digest gives you strength, buoyancy, freshness. That which is not digested gives you sleepiness. You see? Your mind wanders away. There was one Shiv Lal who was a devotee of Rai Saligram. A man came to him and said, "Look here, I get sleepy." "Take care of your stomach," he replied. Another man came, "My mind wanders away." He said, "Take care of your stomach." The third man came the same day and told him, "I cannot meditate properly." "Look to your stomach," he replied again. Sheik Saadi tells us if you want proper meditation progress, then keep half the stomach filled with food, one-fourth with water and let the other one-fourth remain vacant.

Indigestion is the cause of dreams; it will rake things up and affect your brain. It causes laziness. And the very prescription I have just told you: leave your table when you're still a little hungry. Don't eat till you are full. Swami Shiv Dayal Singh says, "Those who want to prosper wonderfully on the Way should have one meal a day." That's for those who want the highest thing, those who are solely for that purpose - one meal a day. Man is first a meatarian, then a vegetarian, then an airarian. They go up like that. There was once with our Master a lady about thirty years

old; she would not take any water or food and she was working all day long. The real Bread of Life is within you. But you come up to that in due course, not all at once. So all these troubles can be avoided if you leave your table having taken a morsel less. If there's something tasty, you take too much, and the result is?

Question: Yesterday I wanted one chapatti and when You came You said, "Take half for me."

Master: All right.

Question: That was an example You gave us, "Live your own way like you live in the West, but leave a little bit, like me."

Master: Yes.

Question: So the food didn't mean anything.

Master: That's your understanding, right understanding. That's all right.

Question: I understand so many things which I already practiced before and everybody says I'm wrong but I feel good and they don't feel so good but now You're approving of these things...

Master: Thank God. Thank God. That's all I can say. Any others also? You please?

Question: You want to know about my meditations?

Master: What else am I here for? Are you better today after having enjoyed Christmas yesterday? If so, that's all right.

And you? Can I ask you? I think you must not have taken any food... that's the Bread of Life, be regular. (Very seriously) Let no day pass without giving Bread to your soul. That is within you already. That is why Christ said: "Man cannot live by bread alone." Outer bread, that is only to sustain your body, a good horse to ride on. If the horse is strong he will even carry a broken carriage. So on spiritual health depends the life of mind and body both. We give food to the body, to the intellect; we care little for the soul. So you are here only for the Bread of Life and Water of Life. And it is not lying outside, it is within you already; it is a matter of inversion. Have you to pay anything for that? No outer fees either. It is all a gift of nature, like other gifts of nature.

Question: It seems the people that have the Truth burn with passion to share it with others.

Master: God has sent Them for that very purpose and to distribute to His children. "God does not change the life of a man who does not like to be changed," the Koran says. So we're all children of God. The Master is there to help you - God in Him.

Question: The gifts of God are life and free will.

Master: Yes. This is what I am telling you.

Question: I think man's position should be, since he has got free will, to will such a life of praise to God - acceptable to God.

Master: That comes when a man is fed up, when he comes to that ultimate urge within him. That would be a most fortunate day in a man's life when this urge comes up within him. Then naturally the help will come. So it is a matter of your deciding one way or the other. When I left my school, my educational career, I had to decide. There were two things before me: God and the world. It took me about seven to eight days, all alone at night, in a very lonely place, pondering what should be the aim of my life. I am speaking to you of 1912. I decided: God first and the world next.

So if you have got some definite aim before you, even if you take one step towards it, you will be nearer the goal. But sometimes you are for God, sometimes for the world. Plus-minus nullifies everything. So decide finally what is your aim in life.

Question: Decision is important.

Master: Every decision, surely. We have not decided yet. We are trembling here on the way.

Sometimes here, sometimes there. And the mind comes in a very gentleman-like way and says, "Look here, this is your duty, why don't you do it?"

Help your children, that's all right. I also will help your children. God has united you. It is the flowing pen of God that has united you to brothers, sisters, wives, husbands. Attend to them properly. Pay off your debts, give and take. You have got the human life to know God. That's our ultimate goal. Don't sow more seeds. Wind up all your affairs. And Master helps you in that winding up, give and take. You simply live up to what he says.

Question: It seems so easy, simplicity leads you to eternity and complexity will lead you to perplexity, because you have too many things to distract you.

Master: Simple food, simple living, simple life are great helping factors. Simple life, that's the ultimate. We take hours to make ourselves ready; we take hours to just adorn ourselves and put this on and that and the other. Give rest to the body, save it from the cold or heat outside, that's good. Give it food, give it rest so that it may work properly, not all twenty-four hours. That's your horse. If you take too much work from a horse, it will not help you.

Question: If you work too hard that's not good?

Master: Not too hard, but as much as the body can bear. Sometimes you have to sacrifice for the good of others, that's another thing. That's the law of sacrifice. Love knows service and sacrifice. Give rest to the body, save it from heat and cold outside so that it may be strong enough to carry on your work, that's all. But all the time you spend in getting yourself ready, well, you're wasting time. Keep clean, that's all right. The body is the temple of God; keep it clean outside and also inside. See things in the right perspective. Simple life and high thinking will work in no time. These are only subsidiary questions - the main thing is come in contact with God Who is within you already. You have not to go anywhere. God resides in the temple which He has made. The temple was made where? In the womb of the mother. Is there any machinery lying inside there? That's God's work.

So you see, take a little less food - one morsel less. Keep that thing which is more delicious to be eaten at another time, not necessarily all at the same time. Because if you go amiss you have to pay for it. Food that is digested will give you strength.